This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

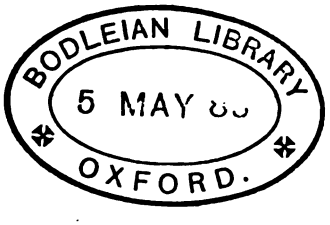
77

[redacted]

THE

MASONIC MONTHLY.

JULY TO DECEMBER, 1882.



LONDON:
GEORGE KENNING, 16, GREAT QUEEN STREET, W.C.
(OPPOSITE FREEMASONS' HALL).
1,2,3,4, LITTLE BRITAIN AND 197 ALDERSGATE STREET, E.C.

LIVERPOOL—2, MONUMENT PLACE. MANCHESTER—47, BRIDGE STREET.
GLASGOW—9, WEST HOWARD STREET.

CONTENTS.

American Masonic Medals, 317.
Art and the Builders of Monte Cassino, &c., &c., in the Middle Ages, 65.
Banquets, 141.
Constitutions of 1762, The, 224.
Craft Customs of the Ancient Stonehewers, Masons, and Craftsmen, 23, 73, 145, 210.
Curious Books, 69, 138, 208, 292, 349.
Days when we go Gipsying, The, 16.
Derivation of Freemason, The, 19.
Documenta Latomica Inedita, 10.
Early Architects, 169.
Early Builders, 220.
Early Haunts of Freemasonry, 31, 110, 175, 241, 287, 366.
Epping Forest, 173.
Far Eastern Ancient Rites and Ceremonies, 90, 164.
Few Parting Words, A, 321.
Freemasonry Redivivus, 239.
Freemasonry under an Interdict, 44.
Grants of Armorial Bearings, 299.
German Freemasonry, 304.
Gilds, The, 235.
Hamilton MSS., The, 356.
History of the Anchor and Hope Lodge, 200.
History of Freemasonry, 202.
Knights Templar, The, 47, 123, 187, 250, 308.
Lechmere MS., The, 337.
Legend of the Introduction of Masons into England, The, 95, 270 325.
Little Village in the Long Vacation, The, 161.
Lodge Libraries, 377.
Longfellow, Henry Wadsworth, 36.
Masonic Address, 345.
Masonic Proceedings in Spain, 372.
Memoir of Elias Ashmole, 60.
Mythic Goat, The, 295.
Old Friends, 285.
Old Records of the Lodge of Peebles, 52
Old Society, An, 342,
Old Worthy, An, 246.
On the Word "Ehre" (Honour) and its Derivations as used by the German Craft Gilds, 263.
Origin of the Royal Arch, 6.
Our Holiday Jaunt, 181.
Poetry—
Æsthetic Fancy, An, 307.
Æsthetical, 344
Audi, Vide, Tace, 207.
Autumn Thoughts, 223.
Brother, Well Done, 286.
Fortuitous Thoughts, 184.
From Labour to Refreshment, 94.
Gavel, The, 249.
Grange, The, 361
Let us be Gypsies, 120.
Maiden, A, 336
Sonnet, 134.
Tempus Fugit, 291.
To an Intrusive Butterfly, 139
Voice from the Grave, A, 35.
Pre-requisites for Masonic Initiation, 3, 134.
Review, 362.
Roman Collegia, The, 129, 193, 257, 322
Ruined Cities in Central America, The, 350
Secret Societies, 86.
Should Ladies be Banished from our Recreation Banquets? 114.
St. George for Merry England, 117.
Sunderland Library, The, 293.
Symbolic Teaching, 298.
To Our Readers, 1.
Vanished Hours, 167.
Visit to the Royal Masonic Institution for Girls, 39.
Well Done, Condor, 121.
Where shall we go for a Holiday? 92.

THE MASONIC MONTHLY.

New Series of the "Masonic Magazine."

TO OUR READERS.

FOLLOWING a time-honoured custom, which, though old-world usages seem passing away, still lingers amid our literary fraternity, with a new series of Maga, and under its new name, we think well to say a few words, and they will be but few, to those many kindly readers who have honoured us with their confidence and cheered us with their sympathy for the last nine years. To those whose kindly patronage we have succeeded in retaining we can only reiterate our grateful thanks; to those new readers from we trust to enlist in our support, we can only promise, severingly and zealously, to deserve their approval and win their fragrages. We note that the question is often asked in America, "Why is Masonic literature not supported or read as it deserves?" We venture to think that the answer is plain.

The students and readers in Freemasonry are necessarily few, and for this reason. After all is said, we ought not to shut our eyes to the fact, clear and indubitable as it is, that the social side of Freemasonry has its abiding and prevailing attractions for the great majority of Freemasons. If it be true, as we it equally is, that English Freemasonry boasts an ardent band of Masonic students, yet that humble confraternity is a very small one, and only gradually and slowly increasing. As a large portion of our brethren in Freemasonry are dominated by the idea of its pleasant sociality, and hearty good fellowship, and beneficent and practical charity, beyond the ordinary routine of lodge ritual and ceremonial, which takes up all their available spare time, they cannot find opportunity or interest for

graver studies or archæological questions. Hence most of the questions and subjects which might and do fill a Masonic magazine with well-written and careful essays, seem to pass by and pass over a large proportion of possible readers, in that they lie practically beyond their Masonic horizon, the scope of their sympathies and interests, their ideas and associations.

A magazine filled with archæological contributions is only welcome to a comparatively very limited number of readers. Equally Masonic essays on this or that subject of Masonic teaching or habits, of the normal professions, of the common practice of Freemasonry, of past or present Freemasonry itself in the abstract and concrete, pall by reiteration, and fall on inattentive or unconcerned ears, because such brethren like to consider the lodge the proper place for all such dogmata and declarations, "ex cathedrâ."

And once again, if the Masonic magazine is filled with general articles, the cry goes up at once, "Not Masonic."

Thus the difficulties of a serial purely dedicated to Freemasonry are very great, and as the past proves often very disheartening, nay, disastrous. The "Masonic Magazine," thanks to the pluck of its proprietor, has, so far, kept on the even tenour of its way, undeterred by Masonic apathy, uninfluenced by Masonic preoccupations. *And its publisher means to persevere*, hoping and believing that in the revival of æsthetic tastes and literary tendencies among us, the "MASONIC MONTHLY," as our Maga will henceforth be termed, may share in the better days and advancing claims of a Masonic Literary Revival.

Probably at no time in our history had Anglo Saxon Freemasonry an abler band, a more promising "Collegium" of Masonic Students to boast of than at this very hour. The names of D. Murray Lyon, Hughan, Fort, Gould, Rylands, Whytehead, Lukis, Carson, Clifford Macalla, Masonic Student, Vernon, Ramsay, and many others will revive pleasant recollections and will inspire well-grounded hopes.

The EDITOR can only add that in this new aspect of affairs he relies, as he has hitherto done, on the friendly and sympathetic support of many kind associates and fellow students, and by a mixture of grave and gay, of archæological treatises and of pleasant reviews, of recondite essays and of lighter contributions, he hopes to render the MASONIC MONTHLY worthy of the support of its old, and the cheery countenance of its new readers.

PRE-REQUISITES FOR MASONIC INITIATION.—No. I.

BY BRO. WILLIAM JAMES HUGHAN.

AS all are aware, there are certain conditions to be complied with preparatory to initiation into Freemasonry. There are the written and *unwritten* laws of the Craft. Respecting the latter authorities differ; and so, for that matter, as to the former. "Some say one thing and some another;" and, as both cannot be right, we are often treated to doses of Masonic jurisprudence, composed of *allopathic* proportions of *assertions* and homœopathic *quantities* of proof. Each party professes to appeal to the same sources for the confirmation of their principles, but evidently many look through *different coloured glasses*, during the process of investigation. Now, what really are the necessary prerequisites for initation? What conditions should be observed by candidates for Freemasonry? What are the unalterable laws on the subject?

In answer, we shall find many curious, and frequently many antagonistic replies on consulting the authoritative [or would be authoritative] guides on the subject. Now, suppose we place these on one side for the time, and consider the enquiry in a rational light, quite apart from those who dogmatically say "*this must be*," and "*that should not be*." Also, suppose we shall rest content only with "*chapter and verse*" from the actual Laws of our Grand Lodge on the points at issue, or with known customs which, from long operation, have become as "Constitutions" of themselves.

1. The "Constitutions" state very clearly and emphatically what rules *must* be observed as prerequisites for initiation.

[*a.*] Regular proposition in open Lodge, and a ballot at the next regular meeting, save in cases of emergency, about which explicit instructions are given, and to respect which the Master is most particularly bound. Seven day's notice must be given to all the members in the latter case, and many of us wish the same law prevailed as to the former. As it is now, the number of days' notice depends upon the by-laws of the Lodge, and as some are silent thereon, then the custom must be the rule; and, oh! dear! save us from the latter condition being the basis in some Lodges, for the notice to attend may not arrive long before the time of meeting!

[*b.*] The age must be twenty-one years, unless by dispensation. The fewer the initiations of minors the better, as after all the "legal age" is a good one to follow. In Scotland, the minimum age is eighteen, which is surely too young, as in many parts the great majority at eighteen can scarcely be declared "*free, and their own masters*;" and there are many reasons in favonr of the Masonic "*majority*" being twenty-one at least.

[*c.*] It ought to be self-evident to all concerned that those who wish to be *Free*-Masons should be in "*reputable circumstances*," and whether it is or not, the Grand Lodge of England declares that condition *must* be observed. The difficulty is in the interpretation of the term. *What does it mean?* Some say that *ordinary* "able seamen," policemen, railway porters, and others such, are eligible. Exception is taken by many as to such a view, and wisely so. Men in receipt of a pound to thirty shillings a week usually, and married, with families [be they large or small, some five, some ten, some fifteen, &c.], cannot afford the luxury of Freemasonry; for it is a *luxury*, and only to be enjoyed by those who are in comparatively easy circumstances. No one on the verge of bankruptcy, or who considers such an institution as capable of propping up a falling business, should be proposed in any of our Lodges. We have known candidates to have had their business cards printed *prior to their initiation*, so as to "*be ready for immediate use*," with that abomination of modern abuse, the emblems of the "Square and Compasses," &c., &c., &c., *ad libitum*, and *ad nauseam*, scattered over the surface; thus serving a two-fold object, viz., to exhibit the unworthy motives of the individual and the supposed credulous character of many of the Fraternity!

The proper place for all the worthy class known as the "working men" is in Odd Fellows "Lodges," Foresters' "Courts," Rechabite "Tents," and other excellent Benefit Societies, wherein provision is made for weekly sums in the event of sickness, or the death of the wives or husbands. It is not simply a question of the honesty and respectability of candidates, but are they in reputable circumstances according to the fair and ordinary meaning to be attached to such a description.

(*d.*] There are the several conditions attached to the declaration, which is also one of the "must be" class, and requires to be signed with the full Christian and surnames of candidates. The form includes the foregoing mainly, and, in fact, emphasises them. "Would-be Freemasons" must be unbiassed by the "*improper* solicitations of friends." There again comes the question of definition, what is *improper solicitation?* We have often wondered how it was in some Lodges that one Brother proposes so many candidates at each

regular Lodge, until he gets past the chair, and then as regularly ceases the operation. Also, it has seemed incongruous to hear such "sounding their own trumpets" about the number of candidates they have brought to their particular Lodges, and, if in the chair, the large additions they have made to the roll, as if that constituted a claim for warm recognition by the members; when, perhaps, if the truth were told, many members often are more of a curse than a blessing; and that frequently the smaller Lodges are not only the most select but also the most Masonic. Not always so, because no increase may mean stagnation; but the point is to insist on a rigid compliance with the spirit of this injunction—to remember that Freemasonry is not a proselytising institution, and that every candidate who is introduced through improper solicitation, if a reasonable, thoughtful man, must think all the less of his Masonic adviser. We take it that any Brother who *introduces* the subject of Freemasonry to a "profane," or non-Mason, with a view to induce his hearer to "join" a Lodge, and who, at the same time, seeks to prevail upon him to be proposed (no matter for what reasons) is guilty of "*improper* solicitation." One thing is quite certain, however much may be uncertain, that we need not go far, alas, in this country, and so in others, to meet with "Masons" whose proper *side*, as regards the fraternity, was the *outside*; and what is more, if the protecting clauses of our beloved Society had been respected *as they deserve to be*, their names would never have disfigured the roll of the ancient and honourable Fraternity. Candidates *must* be "uninfluenced by mercenary or other unworthy motive" in their application for admission. Of course all should be; but we have wondered how ship captains, and seamen, and others engaged in mercantile pursuits, manage to steer clear of this clause, when hoisting the "Masonic flag" immediately after initiation; and those on land, working in the same pursuit, use all means in their power to exhibit their connection with the Craft so as to obtain the business of those who are Freemasons. It is evident they have all "a *favourable* opinion conceived of the Institution," though their method of showing it suggests quite a different interpretation of that well-known condition, and their "desire of knowledge" is exemplified in their desire for *gain*. Gentlemen who seek to join the society must be such as will "cheerfully conform to all the ancient usages and established customs of the Order." Cantankerous, cross-grained, bigotted, selfish beings, who must have all see "eye to eye" with them, or they become intolerant, abusive, and simply unbearable, should never be permitted to enter the Lodge, but only those who can be as pleasant when their propositions and wishes are rejected as if they were accepted. Some people we know of are never happy unless they are miserable.

From all such may we be delivered, as respects Freemasonry. "Good Fellowship" is the prime object of the Fraternity, Charity being one of its main offshoots; but all should be as little in want of the latter when they join, as they are brimful of the former. To be happy ourselves, and seek to make others happy, should be the aim of every member of the Society.

(*e*) The ballot must be favourable, *i.e.*, not more than three "black balls" in the box, and possibly even one may exclude. One *may*, three *must*. We dislike black-balling much, preferring to have objectionable candidates withdrawn; but if their friends will force them on, then to reject them becomes an unpleasant duty, and what is more, we fail in our fidelity to the Society if any squeamishness prevents us from exercising the black as freely as the white balls when circumstances demand. Let us all be more watchful than hitherto as to the character of candidates, and do our duty manfully.

ORIGIN OF THE ROYAL ARCH.

BY BRO. R. F. GOULD.

IN a recent deliverance, Bro. Jacob Norton has discussed at much length, the interesting problem which is stated above.

Our Brother makes numerous "points," but the leading one, or perhaps I should be more accurate in saying, his chief deduction from the evidence he submits, is the conclusion that the Royal Arch Degree was introduced into the "Modern" system by Preston's "Mother Lodge," the "Caledonian" (now No. 134), an early seceder from the "Ancients."

The reasons he adduces in favour of this supposition, are the following: A Chapter, afterwards their Grand Chapter, was established by the Moderns in 1765. and by an original regulation of this body it was provided:—

"That the companions belonging to, and having been exalted in the Caledonian Chapter, *or any Chapter in the country or abroad*, being properly vouched for, shall be admitted visitors in this Chapter on payment of 2s. 6d. each."

Bro. Norton then cites the prominence of a Bro. John McLean in the concerns of the newer institution, and his membership, some years *afterwards*, of the Caledonian Chapter, which latter he finds in a printed list of 1788-90 as No. 2 on the roll of "Modern" Chapters.

This Caledonian Chapter is next *assumed* to have been identical with the body of the same name, referred to in the regulation quoted above; and Bro. Norton argues that the Caledonian *Lodge*, having no doubt worked the Royal Arch whilst subordinate to the "Ancients," continued the practice under the "Modern" sanction; and that the Caledonian *Chapter*—the connecting link between the Royal Arch Masonry of the rival systems—was the result.

In the first place, however, the Royal Arch Degree was at this period only conferred by the "Ancients" on whom they termed the "legal representative" of each lodge—to wit, the Master—and Preston's Mother Lodge, the "Caledonian," constituted by the "Ancients" in April, 1763, and by the "Moderns" in November, 1764, if we allow a slight margin for the period of uncertainty which must have preceded the apostasy, could hardly have had more than one or two brethren in its ranks, at the outside, elegible for the distinction of the Arch. Secondly, if we examine the Ahiman Rezons, or Books of Constitution of the Ancients, for 1756 and 1764, there is to be found no allusion to a *Chapter*. The Royal Arch *Lodge* at Jerusalem is spoken of, Dr. Dassigny is quoted approvingly (it should be recollected that by this writer the degree is limited to *rulers* of the Craft), and brethren are pointedly referred to "who *think* themselves Royal Arch Masons without passing the chair in regular form."

In the next place, Bro. Norton's facts are a little awry, in regard to the *earliest* Chapter being identical with the No. 2 of 1788-90.

There is nothing whatever in the minutes of the "Modern" Society to warrant a belief that the original "Caledonian" ever came on its roll. Many Chapters, indeed, of this name were constituted. In a printed list of 1790, we find at the No. 11—"Kilwinning or Caledonian Lodge: This Chapter is a revival of No. 2"—whilst No. 2 itself, in the same list (doubtless the Chapter cited by Bro. Norton), the "Caledonian" is thus referred to in the Grand Chapter register: "17 Sept., 1790. All the members of the Royal Cumberland Chapter, No. 8, 1 deemed to be members of this Chapter, by vote of the Grand or Royal Chapter, in consideration of their fidelity and zeal."

This *may* have been [a promotion* "after the manner of the Ancients;" but at all events, it is quite clear that in the shifting of numbers and the filling up of gaps on its roll, the Atholl practice was observed by the "Modern" Grand Chapter.

No 1., the "Restauration Lodge, or the Chapter of the Rock and Fountain of Shilo," constituted in 1773, very soon lapsed into

* No. 2 was originally constituted at Manchester as the "Euphrates Lodge, or the Cr. of the Garden of Eden," 14 July, 1773.

abeyance, and a note records: "Lay dormant until 1796, when it was revived by the officers of the Grand or Royal Chapter."

As an instance of the confusion which prevailed, I may add that in October, 1773, a constitution was granted to the *Bro. Maclean*, of whom Bro. Norton speaks, and others, by the name of "The Most Sacred Lodge or the Chapter of Universality, No. 6. This Chapter does not appear at all in the printed list of 1790; but in a M.S. note in the records, I find at the No. 6: "Euphrates Lodge, or Chapter of the Garden of Eden;" thus indicating, that in all probability, Nos. 2 and 6 had changed places; the "Most Sacred Lodge," etc., of Bro. Melean becoming, it may be, the "Caledonian" Chapter, which fills the number in 1790?

I cannot agree with Bro. Norton, "that Laurence Dermott was the father of Royal Arch Masonry amongst the Ancients." This remarkable Masonic administrator, was "admitted" to the degree of the Royal Arch in Lodge No. 26, Dublin, in 1746, the same year in which he served his Mastership. That the degree or grade was worked in Ireland at this period, we already know from Dr. Dassigny's publication; and the supposition has much to recommend it, that the communication of the secrets of the Royal Arch, was the earliest form in which any esoteric teaching was specially linked with the incident of Lodge Mastership, or, in other words, that the *degree* of the Royal Arch was the complement of the Master's *grade*. Out of this was ultimately evolved the degree of Installed Master, a ceremony unknown in the "Modern" system until the first decade of the present century, and of which I can trace no sign amongst the "Ancients" until the growing practice of conferring the "Arch" upon brethren not legally qualified to receive it, brought about a *constructive* passing through the chair, which by qualifying candidates not otherwise eligible, naturally entailed the introduction of a ceremony, *additional* to the simple forms known to Payne, Anderson, and Desaguliers.

A further reason why the Caledonian *Lodge* cannot be regarded as having brought over Royal Arch Masonry from the rival camp, is afforded by the fact of William Preston, never having taken this degree. He was closely connected with his mother-lodge for at least several years after 1764, and from an early period one of its leading members.

The names, indeed, of the brethren who formed the "Grand or Royal Chapter," forcibly suggest, that the idea of appropriating the degree, emanated from the ruling spirits of the "Modern" Grand *Lodge*. Lord Blaney, the Grand Master, was "*passed* to the Royal Arch" in June, 1766, and officiated as presiding officer of the Chapter in the following July, on which latter occasion Bro. Heseltine (afterwards Grand Secretary) was "exalted."

In conclusion, I may add, that Bro. Norton is scarcely justified, by the evidence he has brought forward, in assuming that, with the exception of the "Caledonian" Chapter, there were not, "outside of the jurisdiction of the 'Ancients' any Chapters, either in this country or abroad, in 1765." There is, on the contrary, the same authority for believing that there were such bodies, as for conceding the prior existence of the "Caledonian" Chapter, viz., the recital of a regulation appearing in the Minutes of the "Moderns."

I am of opinion that the expression *Chapter* was coined by the "Moderns." It nowhere appears—at least I have not met with it—in any "Atholl" records before 1765, not indeed, until several years later; and it seems very probable that the whole machinery of the Royal Arch, was never adequately appreciated by the "Ancients," until the novelty was invested with so much importance by those who purloined it from them, and who decorated and embelished the degree with many fanciful alterations and additions of their own creation.

As in the preparation of this article I have been put on a very "short allowance" both of time and space by my friend the Editor, it has only been practicable to glance somewhat hurriedly at my notes on Royal Arch Masonry, gleaned from the records several years ago; and I must leave untouched, at all events in the current number of the MASONIC MONTHLY, the larger question of the sources from which this interesting degree has been derived, and refrain from any present attempt to lay bare the causes which led to its ultimate absorption within the body of Freemasonry.

DOCUMENTA LATOMICA INEDITA.

Con tract for Building the Nave of Fotheringhay Church.

22 *September*, 1434.

THIS interesting deed, so often mentioned, is printed in Dugdale's Monasticon, London, 1812, vol. vi., part iii., page 1414. He thus describes it: "Conventiones de Novâ Structurâ hujusmodi Ecclesiæ," that is of Fotheringhay Church. His copy was taken from the deed itself in the possession of Will. Pierpont of Thoresby, Co. Nott., Gent., in the year 1669.

This copy is here reproduced from Dugdale, and all the additions which I have made in order to render the text more easily understood *are given in square brackets*. Notes are added at the foot of the page for the same purpose.

A few points are worthy of notice. In the first place, William Horwood dwelling at Fotheringhay is called a *free-mason*; with him the contract for the work to be done is made, to the extent of £300, in 1434. That the work is to be done *by oversight of masters of the same craft*. He is only to set upon the work the number of free-masons, rough setters, and leye[r]s, as shall be arranged by those who "have the governaunce and oversight" of the work, under the Duke of York.

The *clerke of the werke* was to pay Horwood. It is stated that if any of the workmen shall not be paid by Horwood in full, then the Clerk of the Works, is to stop from the amount due to Horwood, and in his presence pay the workman what is owing.

The *setters* are to be "chosen and taken by such [persons] as shall have the governaunce and oversight of the said work," and are to be paid by Horwood, but if he complains, and says that the "two said setters or any of them be not profitable nor good enough workmen for the profit of the Lord" then they are to be judged by oversight of *master-masons* "of the country," and if they are found to be faulty then others are to be employed in their place, by those who have the governing of the work.

We have here governors and overseers appointed by the Duke, masters of the same craft as Horwood, to oversee the work, a Clerk of the Works, a Freemason contracting for the work, freemasons employed there, master masons acting as judges as to the fitness of workmen; rough setters, employed, of which there were apparently *two*, which

seems extraordinary. There is also a kind of workmen called *leyes*; these are perhaps the same as those named as "lathomos vocatos ligiers" in the license dated 1396 for the employment of masons which I printed in the *Masonic Magazine* for February last.

The word "ligement" occurs in the present deed of agreement. The *Ledger*, or *Ligger*, was an oblong flat stone, or piece of timber. Britton derives *Ledgment* or *Liggement* from the Saxon word *leger* (a layer), and states that it appears to have formerly meant a horizontal course of stone or mouldings in a building.

The word *Leyare*, occurs according to Halliwell,* with the meaning of a stonemason in the "Promptorium Parvulorum" A.D. 1440. *Ligger* from its various meanings, appears to denote anything laid down, and by the words *leyes* and *ligiers*, we are doubtless to understand those masons—"layers" in courses of rough stone the foundations of buildings;† builders, as distinguished from those who prepared the stones.

W. H. R.

This endenture maad bitwix Will. Wolston sqwier, Thomas Pecham clerke, commissaris for the hy and mighty prince, and my right redouthid lord, the duc of Yorke on the too part; ‡ and Will. Horwod free-mason, dwellyng in Fodringhey on the tother part: wytnessith, that the same Will. Horwod hath granthid and undretaken, and by thise same has indenthid, graunts, and undertakes to mak up a new body of a kirk joyning to the quire, of the college of Fodringhey of the same hight and brede that the said quire is of; and in lenght iiij^{xx} fete fro the said quere donward withyn the walles a metyerd § of England accounthid alwey for iij fete. And in this cuvenant the said Will. Horwod shal also wel make all the groundwerk of the said body, and take hit and void‖ hit at his own cost, as

* "Dict. Archaic and Provincial Words," p. 517. It is thus entered in the "Prompt. Parv." Camden Society, 1843: "Leyare, or werkare wyth stone, and mortere, *Cementarius*." The following note is added by the editor of the volume: In the accounts of works at the Palace of Westminster and the Tower during the XIV. century, preserved among the miscellaneous records of the Queen's Remembrancer, mention is made continually of "*cubatores*" or stone layers. See also the abstracts of accounts relating to the erection of St. Stephen's Chapel, in the reign of Edward III., printed in "Smith's Antiq. of Westminster." In the contract for building Fotheringhay Church, 1425, the chief mason undertakes neither to "set mo nor fewer free-masons, rogh setters, ne leye[r]s," upon the work, but as the appointed overseer shall ordain. "Dugdale, Mon." iii., 164, Collegiate Churches.

† C.F. *Freemason*, 23 July, 1881. Early use of the word Freemason.

‡ On the one part. § Mete-yard or mete-wand, a yard measure.

‖ Clear it. "Take the ground, and ridde the ground," is the expression used in the Catterick contract, "Masonic Magazine," June 1882, p. 468.

latlay* hit suffisantly as hit ought to be by oversight of maisters of the same craft, which stuff [is] suffisantly ordeigned for him at my seide lords cost, as [be]longeth to such a werke, And to the said body he shall make two [a]isles, and tak the ground [work and void†] [t]hem in wise aforesaid, both the [a]isles [to be] according to heght and brede to the [a]isles of the saide quere, and in height to the body aforesaid, the ground of the same body and [a]isles to be maad within the ende under the ground-table-stones‡ with rough stone; and fro the ground-stone b.....ments; and alle the remanent of the said body and [a]isles unto the full hight of the said quire with clene hewen ashler altogedir in the outer side unto the full hight of the said quire: and all the inner side [to be] of rough-stone, except the bench-table-stones,§ the soles‖ of the windows, the pillars and chapetrels that the arches and pendants shall rest upon, which shall be altogedir of free-stone wroght trewly and dewly as hit ought to be.

And in eche [a]isle shall be wyndows of free-stone, accordyng in all poynts unto the windows of the said quire, sawf¶ they shal no bowtels** haf at all. And in the west-end of aither of the said [a]isles, he shal mak a wyndow of four lights, according altogedir to the wyndows of the said isles. And til†† aither [a]isle shall be as sperware‡‡ enbattailement of free-stoon throwgh out, and both the end enbattailled butting upon the stepill. And aither of the said [a]isles shal have six mighty botrasse of free-stone, clen-hewyn§§; and every botrasse fynisht with a fymal,‖‖ according in all points to the fymals‖‖ of the said quere, safe only that the botrasse of the body shalbe more large, more strong and mighty than the botrasse of the said qwere.

---

* ? Lay laths or boards.

† Blank space in Dugdale's copy.

‡ "Ground-table-stones," the projecting course of stones in a wall, immediately above the surface of the ground, now called the plinth.

§ "Bench-table-stones," the *bench-table*, was a low stone seat on the inside of the walls, and sometimes round the bases of pillars.

‖ *Sole, Cill,* or *Sill,* the horizontal piece of timber, or stone forming the bottom of a window or doorway.

¶ Except.

** *Bowtell* or *Boltell,* is a round moulding or bead, also the smaller shafts of clustered pillars in windows.

†† To.

‡‡ A *sperver* is the head piece or canopy; here it perhaps refers to an ornamental parapet.

§§ *Clean-hewn* or finely worked.

‖‖ Here and in other places a misprint for *finial.*

And the cler-story both withyn and without shal be made of clene asheler * growndid† upon ten mighty pillars, with four respounds‡; that ys to say two above joyning to the qwere, and two benethe joyning to the end of the sayd bodye. And to the two respownds‡ of the sayd qwere shall be two perpeyn-walls§ joyning of free-stone, clene wroght: that is to say oon on aither side of the myddel qwere dore; and in either wall three lyghts, and lavatoris‖ in aither side of the wall, which shall serve for four auters,¶ that ys to say oon on aither side of the myddel dore of the said qwere and oon on either side of the said [a]isles.

And in eche of the said [a]isles shal be five arches abof the stepill, and abof every arche a wyndow, and every wyndow [to be] of four lyghts, according in all points to the wyndows of the clere-story of the said qwere. And either of the said [a]isles shall have six mighty arches butting on aither side to the clere-story, and two mighty arches butting on aither side to the said stepull, according to the arches of the said qwere, both yn table-stones and crestis,** with a sqware†† embattailment thereupon.

And in the north side of the chirche the said Will. Horwode shall make a porche; the owter side of clene assheler, the inner side of rough stone, conteining in length xij fete, and in brede as the botrasse of the said body wol soeffre‡‡; and in hight according to the [a]isle of the same side, which reasonable lights in aither side; and with a sqware embattailment above.

And in the south side of the cloystre-ward another porche joyning to the dore of the said cloystre, beryng widenesse§§ as the botrasse wol soeffre, and in hight betwixt the chirch and the said [cloister]‖‖‖ dore, with a dore yn the west side of the said porche to the townward;

---

* Hewn, or smoothly squared stones—as distinguished from rough stone, *i.e.* rough as it comes from the quarry.

† Resting.

‡ The *respond* is a half pillar or pier, attached to a wall, to support an arch.

§ *Perpent-stone*, is a long stone reaching through a wall, so as to appear on both sides of it. Ashlar thick enough to reach entirely through the wall, and show a fair face on both side is called (in Gloucestershire) *Parping ashlar*. The term *Perpent-wall*, would signify a wall built of perpent ashlar. Parker, "Gloss. of Archit."

‖ *Lavatory*, a cistern or trough to contain water for purposes of ablution.

¶ Altars.

** *Crests*, carved work on the top; ornamental finishings.

†† Supposed to be an error in copying for *spvare*, an abreviation for *sperver*.—"Britton, Arch. Diot."

‡‡ Will allow.

§§ Being in width as much as.

‖‖‖ Blank in Dugdale's copy.

and in aither side so many lights as will suffice; and a sqware enbattaillment above, and in hight according to the place where hit is set.

And in the west end of the said body shall be a stepyll standing [high above]* the chirche upon three strong and mighty arches vawthid† with stoon; the which steepil shall haf in lenght iiij^{xx} fete after the mete-yard [of] three fete to the yard above the ground, [are to be] table-stones, and [it shall measure] xx fote sqware withyn the walls, the walles berying six fote thicknesse abof the said ground table-stones. And to the hight of the said body [of the church] hit shall be sqware, with two mighty botresses joyning thereto, oon in aither side of a large dore, which shall be in the west end of the same stepill.

And when the said stepill cometh to the hight of the said bay [taillment]‡ then hit shall be chaungid and turnyd in viii panes, § and at every scouchon, || a boutrassee fynysht with [a] fimal according to the fymals of the said qwere and body; the said chapell [to be] embattailled with a sqware¶ embattailment large: and abof the dore of the said stepill a wyndow rysing in hight al so high as the gret arche of the stepill, and in brede as the body will issue. And in the said stepill shall be two flores, and abof each flore viii. clerestorial windows set yn the myddes of the walle, eche window of three lights, and alle the owter side of the stepill of clen wroght fre-stone; and the inner side of rough ston. And in the said stepill shall be a ulce** towrnyng, servyng till the said body, [a]isles and qwere, both beneth and abof, with all mannere other werke necessary that longyth to such a body, [a]isles stepill and porches, also well noght comprehendit†† in this endenture, as comprehendit and expressyd.

And of all the werke that in thise same endenture is devised and rehersyd, my said lord of Yorke shall fynde the carriage and stuffe; that ys to say stone, lyme, sonde, ropes, boltes, ladderis, tymbre, scaffolds, gynnes,‡‡ and all manere of stuffe that [be]longeth to the said werke, for the which werke, well, truly, and duly to be made and fynisht in wyse as it ys afore devised and declaryd, the said Will. Horwode shall haf of my said lord ccc$^{li.}$ Sterlingues: of which summe

---

* Blank in Dugdale's copy.

† Vaulted.

‡ Blank in Dugdale's copy.

§ The sides, *i.e.*, it was to be octagonal above a certain height.

|| Angle.

¶ See above note.

** *? Vice*, a winding or spiral staircase.

†† Not well rehearsed.

‡‡ A machine with three legs for raising weights; *centres*, are, however, the temporary wooden frames used to support arches while they are being built. "Synetres," seems to be the corresponding word in the Catterick contract. It is explained by Mr. Raine as "centres."

he shall be payd in wise as hit shall be declaryd hereafter; that ys to say when he hath takyn his ground* of the sayd kirke, [a]isles, botrasse, porches, and stepill, hewyn and set his ground table-stones, and his ligements,† and the wall thereto withyn and without, as hit ought to be well and duly made, then he shall haf vi$^{li.}$ xiij$^{s.}$ iiij$^{d.}$ And when the said Will. Horwode hath set oo‡ fote abof the ground-table-stone, also well throughout the outer side as the inner side of all the said werke, then he shall haf payment of an c$^{li.}$ Sterling; and so for every fote of the seid werke, aftir that hit be fully wroght and set, as hit ought to be, and as it is afore devysed, till hit come to the full hight of the highest of the fymals and batayllment of the seyd body, hewyng settyng and reysing [the tower]§ of the steple, aftyr hit be passyd the highest of the embattailment of the sayd body, he shall [have] but xxx$^{li.}$ Sterlingues till hit be fully endyd and performyd in wise as it is afore devysed.

And when alle the werk abof written rehersyd and devised is fully fynisht, as hit ought to be and as hit is above accordyd and devysed betwix the seyd commissaris and the sayd William: then the seyd Will. Horwode shall haf full payment of the sayd ccc$^{li.}$ Sterling if any be due, or left unpayed thereof untill‖ hym: And during all the sayd werke the seid Will. Horwode shall nether set mo[re] nor fewer free masons, rogh setters ne leyes¶ thereupon, but as such as shall be ordeigned to haf the governance and ofersight of the said werke, undre my lord of Yorke well ordeign him and assigne him for to haf.

And yf so be, that the seyd Will. Horwode mak noght full payment of all or any of his workmen, then the clerke of the werke shall pay him in his presence and stoppe als mykyll** in the said Will. Horwode hand,†† as the payment that shall be dewe unto the workemen comyth to.

And duryng all the seyd werke the setters shall be chosyn and takyn by such as shall haf the governance and oversight of the sayd werke by my seid lord; they to be payed by the hand of the said Will. Horwode, in forme and manner abofwrytten and devysed. And yf so be that the sayd Will. Horwode wol complayn and say at any time, that the two sayd setters, or any of them, be noght profitable ne suffisant workmen for my lordy's avayle;‡‡ then by oversight of master-masons of the countre they shall be demyd §§; and yf they be

---

* (?) Marked out the plan and cleared the ground.

† *Ledgement*, a string course of horizontal suite of mouldings.

‡ So in the original, ? one foot.

§ Blank in Dugdale's copy.

‖ To.

¶ Layers.

** As much.

†† *i.e.* from what he has to receive.

‡‡ Profit.

§§ Judged.

found faulty or unable, then they shall be chawnghyt, and other takyn and chosen in, by such as shall haf the governance of the sayd werke by my sayd lordy's ordenance and commandement.

And yf hit so be that the sayd Will. Horwode make noght fulle end of the sayd werke withyn terme reasonable, which shall be lymit him in certain by my said lord, or by his counseil, in forme and manere as is afore-written and devysed in thise same endentures, then he shall yeilde his body to prison at my lordy's wyll, and all his movable goods and heritages at my said lordy's disposition and ordenance.

In wytness, &c. the sayd commissaries, as [well as] the sayd Will. Horwode to these present endentures haf sett their sealles enterchangeably, &c. the XXIVth day of Septembre, the yere of the reign of our sovereign lord King Henry the Sixt, after the conquest of England xiij.

THE DAYS WHEN WE GO GIPSYING.

WHEN the hawthorn blossom thickens on the hedge rows, and the evenings lengthen out into the purple and gold of summer sunsets, it is not unnatural that the brethren of "ye mystic tie," like other sensible folk, should hie away to fresh fields and pastures new, and seek those healthful enjoyments in which all rational people who have the time and means at their disposal indulge at this season of the year. Thus it is that when the labour of the Lodge has ended for the term, and the period of the summer recess is announced, brethren cast about them for some sequestered spot at which they may spend "a happy day" in the combination of Masonic work and pleasure, the society of those whom no mortals more heartily adore, and companionship of friends whose presence has not yet been felt within the sacred precincts of the Lodge. At the fag end of the season it is only to be expected that indoor operations should grow somewhat irksome and monotonous. It goes against our sense of cosy comfort, when brilliant gleams of sunshine pierce through the chinks in the shutters and between the folds of the curtains, blending strongly with the Masonic lights to which our eyes have been so accustomed all through the winter. The atmosphere of the Lodge-room, too, becomes stuffy and oppressive; while the brethren, earnest as they may be in their Masonic vocation, find it preferable to spend the ooo hours of

evening at the country-side, amongst the flower-besprinkled fields or on the seashore, where the balmy breezes invigorate and refresh both body and mind after the fatigues of a heavy day of business-life in the city.

It can be no matter for surprise, therefore, that when the "leafy month of June" sets in, and smiling Nature tempts people of every class to revel in her charms, we, too, should feel disposed to share the delights and participate in the opportunities afforded for out-door relaxation. On these grounds, amongst others, the summer excursions of our Masonic brethren must be regarded as an excellent institution. There are many, we know, who hold adverse views to our own upon these points, but we are content to differ with them. To our mind Freemasonry should not be maintained in the old and selfish grooves which characterised it in years gone by; and in saying so, we trust the very "strict observance" section of our readers will not accuse us of revolutionary tendencies in our espousal of these very agreeable "innovations" into Masonic life. We have our Masonic balls, of which the fair sex form an essential and charming part, adding grace to our pleasures by their winning smiles and manners, and relieving, in the too brief interval, the monotony of our arduous year of duty. True, these *réunions* are ostensibly in aid of the Charities of which we are so justly proud, and many of them yield good fruit in behalf of those grand institutions which are the land marks of the Craft. Our bazaars produce a like effect; but because the summer excursions are scarcely so ambitious in their aims, and have recreative enjoyment as their simple recommendation, we yet believe they act as a wonderful tonic to the health and temper of those who have all the year through to transact the business within tyled doors. We are fortified in these views by recollections of enchanting drives through hedgeland and across moor and heath, along by peaceful villages, and the uphill and down which undulate the country-side, to some secluded nook which considerate Stewards have "booked" as the scene of the day's festivities. Some affluent brother, whose fair demesne is at other times shut out from the vulgar gaze, graciously permits the brethren an opportunity of taking their wives, sisters, and sweethearts to a sylvan corner of his estate, where the pic-nic can be heartily enjoyed; and while the veterans hold sweet converse on those hidden mysteries with which they are so familiar, the younger branches may ramble through flower-carpeted dells, or dance upon the closely-shaven greensward, or join in all those merry gambols in which most hearts delight when in the vigour of youth and health. Or, perhaps, the scene is at the waterside, where the merry company muster on the

landing-stage, and, after the bustle of getting "under way" has subsided, the steamboat glides swiftly and gladly along the silent highway of the river, bound for some bowery haven on the banks, where a round of pleasure has been devised for the assembled guests. On a fine day such a trip is, to our mind, more enjoyable than by road, for we escape the dust and noise; and, moreover, the party is all together, which is rendered impracticable in the arrangement of a procession of conveyances. Moreover, the ripple of mirth competes with the cadences of music on board, while jewels and eyes, strings of pearls, and laughing rows of teeth, vie with each other for the palm of lustre and purity—and who need say which are the winners? Arrived at our destination, there is a fresh and agreeable surprise in the considerate care which the Stewards have evidently bestowed upon the arrangements.

In the case of an inland trip such as we have pictured, there is invariably selected an hostelry at which the regular business can be transacted before entering upon the more lightsome pleasures of the day; whilst if the river is taken this routine of duty is provided for by due notice given to "mine host" near the chosen *locale*, or we have even known it gone through in one of the saloons on board. It must be confessed that such labour is brought within the lowest reasonable limit, and the Junior Warden is not slow to pronounce his welcome "call." Then beneath some snowy tent, with bright faces and sunny smiles adding abnormal zest to the Fourth Degree, all goes "merry as a marriage bell," amidst those social amenities it is so immensely to the advantage of society to cultivate, and especially those, part of whose profession it is to promote and increase the happiness of all around us. And if the Worshipful Master, who presides so urbanely, has the prudence to advise—and to set the example to the Past Masters who support him—as little verbosity in the post-prandial speeches as is consistent with the comfort of his guests, there follows ample opportunity for the exercise of those pleasantries which happy folks of either sex and every age know how to to improvise and enjoy when placed in similar circumstances. A cheery sight indeed it is when a couple of hundred or more of joyous beings are brought together under auspices such as these, when hearts beat happily in the enjoyment of wholesome and refined hilarity. There is seldom a cloud to darken the sunshine of such scenes, and at the close of day, when the company return, with visages freshened by the country breezes and lighted up with the smiles of sweet contentment, begotten of cordial companionship all round, need it be doubted the effect will be to cement old friendships, to create new ones, and to knit together in the bond of common amity all who are

either directly or indirectly connected with the Lodge? We are reminded that—

> A little nonsense now and then
> Is relished by the wisest men,

and it has been proved incontestibly that those Lodges which lay themselves out for an occasional day like this, "within the limits of becoming mirth," are not only more prosperous but contain within themselves more of the elements of fellowship and good-will, which are so essential to the well-being of the Fraternity, than those which do not. We therefore hail with pleasure the announcement by many of our Metropolitan Lodges of their intention to repeat those summer excursions which in times gone by have been productive of so much social and fraternal amenity; and whether the road is taken, or the *Maria Wood* bears her gladsome freights to some judiciously-selected spot by the margin along the banks of the Thames, they may be equally fortunate both as regards weather and attendance. We hear of the contemplated amalgamation of certain Lodges in this happy and beneficent entertainment during the ensuing summer months; and let the old croakers say what they will in opposition to them, we still believe the occasional admission of the fair sex into some of the "privileges"—not to say the "mysteries"—of the Order, so far from militating against the interests of the Craft, will invest it with additional vigour and inestimable advantage in every respect.

THE DERIVATION OF FREEMASON.

BY MASONIC STUDENT.

I THINK that, for many reasons, it is good for us to "take stock" of this old question, to see if we can trace where we are or whither we are going to. I cannot, I fear, report, however, much certain progress. We have, it is true, by interesting discussions and curious researches cleared away a good deal of "débris," removed much of the rubbish which happy unconcern, unsound exegesis, or

inflated ignorance had thrown around the question, but more than this I do not apprehend that any of us can safely aver.

True it is that the old derivation of "Massos," "Mesouraneo," "Free Stone," &c., are given up now by our more cautious and more critical school, but yet so much is as yet undiscovered as regards the early conditions of Craft Gild-life,—so much remains in a seemingly hopeless haze and obscurity, that I for one am not prepared to speak without hesitation in any degree on the subject, much less to accept for one moment the inexpert dogmatism of others.

I have thought it, therefore, a seasonable opportunity with this "new series" of the magazine to seek to ascertain the amount of our scholarly and safe information on the subject, premising, as I lay such result before my readers, that it is impossible, in my opinion, to speak decidedly or definitely as yet on a matter of so much difficulty. As Free-Mason is a compound word, let us try in the first place to ascertain what we know of the component parts, and then perhaps we may arrive at a possible and probable definition and derivation of the word.

First as to Mason.

Much difference of opinion exists, as is well known, as to the derivation of "Mason." Some like to derive it from the Scythian "mossyn," a house; some from "machio," said to be Low Latin for Mason; some from "machina," some from "maceria," a stone wall. Roquefort derives Maçon from "mansio," and hence the modern French "maison;" though, to say the truth, "maceria" seems the reasonable origin and has the high authority of Ducange. Maceria was properly a stone wall surrounding an enclosure of ground, a park, or a garden, and does not seem to have had classically any other meaning. Indeed, as I have often before observed, the words for Mason in classic times seem to have been "lapicida," a stone-cutter, from the lapicidinæ, stone quarries; and just as "cementarius" seems to have been the earlier, "latomus" is the later monastic use.

The Romans used the word "lautumiæ, latomiæ," stone quarries, from laas and temno, but do not appear to have recognized "latomus" or "lautomus" at all.

"Mansio," which originally signified a "remaining" or "staying," was afterwards applied to houses of entertainment, inns, houses of call, houses of refreshment, houses of imprisonment for slaves, summer and winter "mansiones," hence our word mansion.

There have been those who thought they could derive Macon from "maca," Anglo-Saxon for a socius or companion, and Lessing talks of "masonei," "masoney," "massonei," and, if I remember rightly, "maconia," but without authority.

"Messeney," is an old German word for the Society of the Knights of the Round Table, but has nothing to do with Masonry, though curiously enough there seems to have been some sort of Masonic tradition with King Arthur and "Excalibur."

There is a work by Paciandus often quoted from, "De Cultu S. Johannis Baptistæ Antiquitates Christianæ, Romæ, 1775," which talks of the houses "de la Macon" and "de la Maggione" as belonging to the Knights Templar. But all these theories seem wide of the mark.

There is a good deal, however, as to Roquefort's idea on the whole, as derivations are not always obvious, and are sometimes a little strained; though "maceria" seems to supply euphoniously a simple origin of "Maçon." "Maçon," "maceon," and "macoun" are frequently found in early documents, though in 1412 "Mason" is often used. And then, secondly, whence comes the word "Free?" rather, why was it added to Mason?

Several explanations have been offered. One is, that it means the Mason so termed was a Craft brother free of his Gild. Another is, that having been sworn into his Gild he became free of his municipality, one of the Free Crafts, as at Hartlepool, members of a common Gild, and free to take apprentices at the price paid by the Gild subject to the municipal authorities. Another meaning given to it, that he was a Freeman, that is free born, exempt from serfage and vassalage, and not liable to be seized by his lord for military or agricultural service.

It is curious to note the early struggle which began in this country between the lords of the soil and the towns in respect of the "adscripti glebæ." By most of the municipal charters, privileges, and customs, if a serf escaped into a free town, that is, a town under a Royal charter with a free municipality, and stayed there a "twelvemonth and a day," the lord could not claim him or take him by force; he had become emancipated, or, rather, freed from vassaldom, and was entitled, if he had children, to consider them "free born."

There are several Acts of Parliament relating to this subject, and giving the lord's power to seize in the free town or municipalities their serfs before the expiration of the period. Serfs were emancipated by purchase, by free gift, and by special services, and by becoming free citizens of a municipal borough as we said before. We shall remember that we are told in the Masonic Poem that the Mason is to be free born, otherwise he would be liable to be seized by his lord; and we have reason to believe that in troubled days, when might made right, the lords were not very scrupulous as to the claims of the municipalities if only they could find what they deemed their own "chattels." Sad as the truth is, so it was.

In the poem we find these words, line 127—

> The fourth article this must be
> That the master himself will he see,
> That he no bondman "prentys" make,
> Nor for covetousness him do take,
> For the lord that he is bound to
> May fetch the "prentys" wherever he go.

and so again at line 143, we find these words—

> By old time written I find,
> That the "prentes" should be of gentle kind,
> And so sometime great lord's blood,
> Take this geometry that is full good.

It seems to me that there is a great deal of force in the argument that the word "Free" as appended to Mason means that he was free of his Gild, and probably also of his town—"Freeman Freemason." There is another meaning given to the word "Free," that it is in connection with "accepted," and alludes to the Free and Accepted Speculative Mason as opposed to the merely Operative Mason. For one, I cannot think that is the original use of the word, though no doubt the term "Free and Accepted Masons" may date from the end of the seventeenth century. There were "Freemasons" before 1717; and the word Freemason is found as early as the end of the fourteenth century, and hence the real point for us to decide is, what was its exact and accurate meaning then? But here I must stop. Subsequent researches may throw more light on the real status of the Craft, Mason Gilds, and the true meaning of the word, when we shall enjoy more light than we now possess. There are several hundred Gild returns in Richard the Second's reign awaiting another Toulmin Smith to collate and edit these mouldering records; and, therefore, without such information which we in vain ask for, and knowledge of the subject which we look for hopelessly at present, we must await a happier day of clearness and certainty. Much has been done by a little band of Masonic students to unfold the dim arcana of the past, but yet much remains to be done before we can exchange probability for reality and happy suggestions and student theories for historical accuracy, and scientific exactness.

CRAFT CUSTOMS OF THE ANCIENT STONEHEWERS, MASONS, AND CARPENTERS.*

TRANSLATED, WITH NOTES, BY BRO. G. W. SPETH, P.M. 183.

Introduction.

THE union of the incorporated stonehewers, masters, and fellows, like all the trade's guilds of the seventeenth and eighteenth centuries, existed in former times as an alliance of defence and offence against those who were, at that time, not authorised to follow the trade, the so-called savages.—*Wilden.*

It was at the same time a survival of the old fraternities of stonemasons in the lodges of the Middle Ages. †

Any master or journeyman who would not conform to the Guild ordinances was proscribed (made black), and no craftsman was allowed to consort with him until he had submitted to the decrees and punishment of the Guild.

The same process took place in case of quarrels between members of the society, which had formerly been possessed of its own jurisdiction over life and death. ‡ The reconciliation was only purchasable by a fine to the craft-box. This habit eventually degenerated to such an extent that the fines were only employed for drinking bouts, and coupled with the opening up of the trades precipitated the fall of the fraternities.

Nevertheless, a sound, active spirit, and some signs of the prime of the old German lodges may yet be observed here and there in the dialogues (morning speeches) of the journeymen. The author, who has had access to "Fallou's Mysteries," "Winzer's German Fraternities," old family papers, original documents, and personal information,

* Handwerksbranch der atten Steinhauer, Maurer und Zimmerleute. By Carl Heimsch, architect and builder, Stuttgart. Stuttgart: Konrad, Wittwer. 1872.

† This is scarcely correct. The stonehewers (Steinhauer) and stonemasons (Steinmetzen) were at all times separate trades and fraternities: and the masons, or wall-builders (Maurer) were distinct from either. On the decline of the church building mania, the stonemasons lost their importance and cohesion; and their members in many places being too few to maintain a fraternity of their own, amalgamated with either the stonehewers or the masons. We can, therefore, hardly call a Guild of Stonehewers a "survival of the stonemasons."

‡ This assertion is quite unjustified: the highest punishment which the crafts could award was forfeiture of the right to exercise the trade.

believes it his duty to present his brother professionals with the following pages, in honour of the craft, and as a contribution towards the elucidation of the history of those lodges, still enveloped in mystery.

In the eleventh and twelfth centuries the masons, stonemasons, joiners, and smiths were united in the convents: in the thirteenth century the stonemasons formed a brotherhood of their own* When the old German style of building approached its decay, they amalgamated towards the end of the sixteenth century with the masons, and later on with the carpenters. The peculiar customs of the masons have been published by H. A. Berlepsch, together with those of the stonemasons, in his chronicles of the masons and stonemasons.

May the good contained in the old *regime* always meet with a generous acknowledgment; and may the Craft, by a just estimate of the conditions of the new era, find a safe foundation for vigorous development and higher efforts in the future!

The Worshipful Craft Of Stonehewers In Germany.

THE APPRENTICE.

Before all things, it was necessary for admittance into the Worshipful Craft of Stonemasons that the apprentice should be presented by his master to the Guild, and entered upon the Guild books and, on this occasion, he was bound to produce an official certificate that he was of legitimate birth. The term of apprenticeship was formerly five, later three years. After serving his time he was required, to achieve his fellowship, to neatly square and calculate the proportions of an ashlar. He was then declared free before the Assembled Craft. He thus became a fellow (journeyman), but was not yet entitled to the brotherhood, which he could only claim by travelling. On being admitted to the brotherhood, he was presented with his mark.

THE ASSEMBLIES OF THE FELLOWS.

These assemblies, formerly called quarterlies, were held by the Grand Lodge of Strassburg on the four feasts of our Lady. The high morning speech of the masters was the most important of them. The 8th November was the feast of the four crowned martyr stonemasons, Severus, Severianus, Carpophorus, and Victorinus. They were cast into the Tiber by Diocletian, because they refused to construct a heathen temple. According to a picture at Nürnberg, there were only three

* This idea, which is evidently derived from Fallou, is erroneous. The *Brotherhood* of the Stonemasons dates from 1459, as proved by Kloss.

crowned martyrs: Claudius, as draughtsman (apprentice); Simplicius, with the pick (fellow); Castorius surveys the work (master).*

THE OBJECTS OF THE MEETINGS WERE—

1. To regulate the finances and pay for the banquet.
2. To hold the Court of Justice over morals and behaviour.
3. To make fellows.
4. To hold a banquet.

If the Guild had a banquet, the newly-arrived journeymen were treated, free of expense, and the cup of welcome presented to them. This ceremony was called the Libation—(*Geschenk, Ausschenck*).

According to the Craft ordinances, the Lodge or Brotherbook (revised at Basel in 1563), the presiding officers in these meetings were the master and two wardens, to whom were added two elders and two servitors.†

As a sign that the meeting was opened, the open chest and money-box of the Guild were placed on the table. The meeting was held in the Guild-room, or room set apart for this use in their house of call. The newly-arrived journeyman was bound to attend it. After receiving work from a master, he was referred to the next meeting, and had to get his name then inscribed on the books.‡

The fellow says, on his entrance into the assembly: "By leave and favour of the worshipful masters and fellows at opened box and chest assembled, I enter."

---

* In this section it is evident—first, that the author is ascribing to the stonehewers the usages of the stonemasons; secondly, that he gives these incorrectly inasmuch as there was no high morning speech reserved to the masters alone, the fellows always took part; thirdly, that he is mixing up the four crowned martyr stonemasons as above with the five martyr sculptors, Claudius, Simplicius, Castorius, Nicostratus, and Symphorianus. These were also put to death by Diocletian, and their memories were honoured on the same day, viz., the 8th November.

† Our author has made a most egregious blunder. A somewhat similar arrangement, but not so complicated, did exist amongst some of the fraternities of journeymen in various crafts (*vide* Berlepsch), but never amongst the stonemasons; and, least of all is any sign of this hierarchy visible in the Brotherbook, which mentions only one master and one foreman or warden. Our author is apparently trying to account for the master, two wardens, two deacons, and two stewards of a Freemasons' lodge.

‡ In this and the following pages Heimsch apparently once more gets back to the real subjects of his paper, the stonehewers, as distinguished from the stonemasons, who held their meetings in the lodge or workshop itself. The name of the presiding officer (Altgesell, elder or oldfellow) is sufficient of itself to indicate this. The president amongst the stonemasons was always the master, and the title elder was unknown.

Elder: What is your wish?

"My wish is to inscribe my honest name in the worshipful fellow-book, where other worshipful fellows are also entered."

On sitting down: "By your favour, I take a seat."

On rising: "By your leave, I rise."

If the newcomer is only a freed apprentice, he must prove himself such by the greeting and grip* which he has received from his master; he is not yet a brother, and may not yet attend the banquet.

In the fifteenth century, and later still, the fellows usually lived, in their masters' houses, and had board and lodging there. The master was called father; the housewife, mother; the daughters, sisters: titles which, eventually, were conferred on the landlord, &c. of their house of call.

SUMMONS TO ENTER THE GUILDROOM.

Elder: By your Leave and Favour: The company will be so good as to enter the worshipful Craftsroom according to Craft custom and usuage. By your favour.

The fellows take off their hats.

Elder: Let the company be covered and thanked.

The fellows put on their hats.

The entrance is then effected, and each seats himself with "by your favour."

Entrance, three paces forward and three backwards.

(1) *Opening of the Meeting,*

By the master or elder, after the other elders and servitors have taken their places.

The elder knocks three times with a hammer on the table.

By Leave and Favour: We, the officers of the worshipful Craft of Stonehewers in the city of N.N., do command all masters and fellows of our praiseworthy, beautiful, and worshipful handicraft here assembled, that each of you conduct himself decorously, worthily, and peacefully . . .

And if any of you through anger or indecent bad habit should swear, blaspheme God's name, or address another with unbearable, dishonouring words, sneer, curse, and get drunk, he shall immediately pay as fine to the Craft for every such offence and evil deed 5 *Schilling Heller* or 10 *Kreuzer* 5 *Heller.*†

¶ The existence of this grip is somewhat problematic, but, on the whole probable.

** The same amount expressed in two different currencies. Until within quite recent times the currencies of Germany were a study in themselves. A Kreuzer was mostly worth about the third of an English penny.

Who shall offend against this call to order just read, and do so too ieavily, he shall not be quit by the aforesaid fine alone, but in good earnest, and according to the gravity of his offence, shall be fined at the discretion of the craft; so that each one may know how to conduct himself and avoid harm.

PROCEDURE OF THE DAY'S WORK.

[2] *Judicial Enquiry.*

By Leave and Favour: In the presence of the open chest-box, an enquiry shall now be held from the youngest to the oldest, from the oldest to the youngest. If anyone be here who knows aught against me or my co-fellows, let him step forth and modestly state his case. If he be in the right he will receive right, if wrong he will be put right by the worshipful master and fellows.

[3] *The Making of Fellows.*

The freed apprentice is not admitted or made a fellow until he has previously, during fourteen days, been instructed in the Craft secrets by two older fellows, his sponsors. These instructions are not allowed to be committed to writing.

One of the company asks:

By Leave and Favour: The worshipful company has heard that the young man N.N. wishes to acquire our worshipful Brotherhood. Is the company agreed, and has anyone any objections to raise?

If there be no objection the young man is led into the room, and thus addressed by the Elder:

Are you still desirous of entering into the worshipful Brotherhood? If he answers yes, he pays the fees according to usage and custom, and the duties of a trusty fellow are read to him, to the which he gives his hand and swears obedience.

DUTIES OF THE FELLOWS.*

1. Every fellow shall be obedient unto his master and warden in all things, and seek to maintain the usages and privileges of his Lodge.

---

* These duties are evidently taken from the Brother-book of the stonemasons, and more particularly from the Torgau Ordinances of 1462; in many cases the very phraseology agrees. I do not know by what right the author foists the charges of a rival and distinct society on the Stonehewers. It is quite possible that the rules of the two societies did not differ much in their general bearing; the regulations of all handicrafts seem to have been very similar. If this was the idea in Heimsch's mind he should have candidly stated it: he leads us to suppose that these are the very words of the charge, which is not the case; they are evidently a selection of his own from much more lengthy documents.

2. No fellow shall leave the Lodge without permission, nor neglect his work, nor keep Blue Monday.* And the fellows shall not run together in the Lodge [*i.e.*, workshop] to chatter, but attend to their work.

3. The fellows shall not combine together and simultaneously leave an employment so as to delay a building, unless a master acts contrary to the ordinances; in such a case the fellows may well leave him in idleness.

4. No fellow shall discharge himself at any other than the accustomed time, and the master on his part shall only discharge them on a pay evening [Saturday.]

5. No fellow shall travel and take leave before previously paying his debts.

6. No fellow shall teach another aught for money, but each shall teach the other and instruct him, one piece against another.

7. An apprentice who has served his time shall, on his being declared free, promise by giving his hand in lieu of oath, to communicate the Stonemason's greeting and grip to no one excepting to those to whom it may be necessary for him to prove himself; he shall also promise to be obedient unto the Craft, and not to weaken it, but to strengthen it with all his power, and therefore to serve with no one who has not learned it in a regular and legitimate manner; and lastly, that he will not arbitrarily alter his mark.

8. No fellow shall be made a warden if he has not travelled for at least one year.

Thereupon the candidate receives the grip and the words of the greeting, and is allotted a mark.†

He is allowed to choose the form of the last, and is required to draw it upon a wooden platter, which the other fellows examine in turn in order to judge whether the mark differs from those previously allotted. If this mark is approved of it is entered into the fellow-book, and he must henceforth engrave it on his stones; he also uses it as a monogram in his seal. The master carries it on a shield. An old regulation in its formation is that the square used to prove the stones shall always form part of it. Stonemason's marks are to be seen on buildings as early as the eleventh century.‡

---

* Take a holiday on Monday.

† This is very wrong. If we are to judge by the Brotherbook and the Torgan Constitutions, the greeting, grip, and mark are his of right before he enters the fraternity, and whether he do so eventually or no. Perhaps with the Stonehewers it was different, but our author is here quoting from Stonemason regulations; in fact, mixing everything up.

‡ This is all beside the purpose. This work refers on its title-page to the

As an example, the chief Lodge at Zurich granted in 1828 the annexed mark

CLOSING OF THE ASSEMBLY.

President: By Leave and Favour: If any have aught to propose, let him stand forth and modestly have his say, otherwise let him hold his peace now and henceforth. As no one is present who has anything more to propose, I close this meeting according to Craft Custom and usage.

(4.) *The Banquet.*

In the name of the fraternity the elder now tenders a welcome* to the candidate in the thanksgiving drink.

The elders tender their thanks to the assembly, the chest is removed and the welcome filled up.

Elder: (If strangers, *i.e.*, new comers, are present): By Leave and Favour: We wish to pledge you according to Craft usage and custom.

Stranger: Therefore by your favour, most gracious master and fellows, I crave your permission to receive the pledge, once, twice, and thrice.

The regulations for the fellows are now read; they are also in force during the assembly.

THE SEVEN POINTS OR PLEDGE RULES.

1. Every one must sit decorously at the table, his coat (the three lowest left-hand buttons) buttoned. Therefore no one shall place his hand or lean his arm on the table.

2. No one shall leave his place without permission, or speak without asking leave.

3. When the elder knocks every one must stand up and take off his hat, until he says let the company be thanked and covered.

4. No one shall stretch forth his hand for a glass or cup, but these articles shall be placed before each one on the table.

5. Jugs and glasses are only to be touched by the right hand.

6. None shall spill more beer or wine than he can cover with his hand.

Stonehewers, who had nothing to do with the cathedrals, guild halls, &c. Their work lay in the construction of houses, fortifications, &c. Do these edifices show Masons' marks?

* Amongst the workmen the loving cup itself is called also the "Welcome."

7. None shall use unbecoming speech, nor play at cards or dice.

Whoever offends against the above, before him is held the box, in order that he may pay a fine.

Now follows the welcoming of stranger guests.

Elder: [Taking the welcome up by the cloth attached to it]: By Favour: That I may uncover the welcome's head.

By Favour: That I may lift it from the Craft table and raise it to my mouth.

By Favour: That I may dedicate it to the stranger fellowcraft, and drink out of it a draught of honour, according to Craft usage and custom.

He then drinks and pushes it on to the next fellow with the words:

By Favour: That I may take the welcome from my lips, and place it on the Craft table, and pass it on to this honest fellow.

Every fellow, before accepting the cup must first three times refuse it with the words "much obliged."

When the welcome has travelled round to the last fellow, he replies with the Thankpledge, thus:

By Favour and Leave: Dear brothers, inasmuch as this welcome has been passed on to me by the worshipful elder, and the whole of the brothers of this praiseworthy Brotherhood, I cannot fail to express my dutiful thanks therefor, and to drink to your health.

Therefore, by Favour and Leave: To the health of the worshipful master and fellows who have instituted this welcome.

To the health of all fellows assembled here, as also of those who still wander on the green heath, may the Almighty God assist them to speedily join us in order that they also may share in this Welcome.

And finally, to the health of the whole fraternity and of our Craft.

By Favour: I have drunk.

By Favour: I set the welcome down.

By Favour: That I may once more cover up its head.*

(To be continued).

---

* In Germany at the present day beer is usually served in large glasses, having a handle and a pewter hinged cover. Amongst acquaintances, if one of the company, after drinking replaces his "*seidel*" and forgets to shut the lid (*i.e.*, cover its head), it is allowable for his neighbour to seize and empty his glass. Amongst the Heidelberg students the delinquent is often fined "glasses round."

EARLY HAUNTS OF FREEMASONRY.

IT is universally allowed that some of the most important political and social events that have ever happened arose out of circumstances the most trivial, and that many an institution which in time assumed the grandest proportions had a very humble origin. Certain it is as regards the Craft of Masonry, that the modern or speculative system, as it is now spread throughout the different states into which the world is divided, set out on its career in a very unpretentious manner. Thanks to the steady and energetic efforts of a few enthusiastic brethren, we are gradually obtaining fresh information as to what Freemasonry was in the period anterior to the establishment of our Grand Lodge in 1717; but though it is on record that gentlemen were received into the Fraternity, as far back as 1634 in Scotland, and 1646 in England, yet the materials at our disposal for forming an estimate of the exact nature of the Craft before the election of Anthony Sayer as Grand Master, are so scanty that it would be unwise, in tracing its history, to go beyond that event. For practical purposes, that is, and must be, the starting point of all inquiries; and, in contrasting the Freemasonry of that epoch, and several years afterwards, with the Freemasonry of to-day, the reader will, in all probability, be as surprised, as he must be pleased, with its progress from a comparatively small and obscure beginning to its present condition of prosperity. Findel, at the time that he wrote his admirable "History of Freemasonry" set down the number of Grand Lodges in the world as beng about seventy, with some 9000 subordinate Lodges, and a membership of from 400,000 to 600,000 brethren. But many years have elapsed since that estimate was made, and we know as a matter of fact, that in British North America and the United States alone, there are quite 600,000 Masons, without taking into account those of other countries, and there is no knowing how much further the number may be increased. The greater the reason, therefore, why we should note carefully the origin of this immense Society.

When, in 1717, the Grand Lodge of England, which, as the reader is aware, is the oldest in the world, was established at the memorable meeting at the Apple Tree Tavern, there were just four Lodges in the country, excepting that in York, which a few years later set itself up

as the "Grand Lodge of ALL England." With these four Lodges we have become so familiar, through the medium of Bro. Gould's researches, that it will be unnecessary to do more than enumerate their respective places of meeting, which were the Goose and Gridiron Alehouse, St. Paul's Churchyard, the Crown Alehouse, Parker's-lane, near Drury-lane; the Apple Tree Tavern, Charles-street, Covent Garden; and the Rummer and Grapes Tavern, in Channel-row. There was an appropriateness in the locality where the senior of the "Four Old Lodges" met. It is still in doubt whether Sir Christopher Wren was a Mason in the sense in which the word is now used; but there is no doubt that his fame as an architect, and especially as the architect of St. Paul's Cathedral, must have had much to do with the esteem in which the Guild of Freemasons was held. He may or may not have been a member of the old Time Immemorial Lodge, now known as Antiquity No. 2 on the roll of England, but it was quite natural that the foremost Lodge should assemble under the shadow of his greatest work. Many gentlemen, no doubt, had sought the honour of being received into that Craft which had laboured so successfully under his auspices to rebuild London, but the majority of the members were still operative Masons, and they would naturally select the neighbourhood of St. Paul's for holding their assemblies.

Not inappropriate, too, was the locality where original No. 4 met; seeing that they were, comparatively speaking, within a stone's throw of Westminster Abbey—one of the oldest and grandest of the architectural beauties of the Metropolis. A few years later, indeed, we find it located much nearer to the venerable abbey, namely, at the Horn Tavern, in New Palace-yard. Here it remained for many years; and in 1768, though meeting at a tavern in Tothill-street, it adopted for its title that of the "Old Horn Lodge." But there appears to be no special reason why the other original lodges should have met where they did, beyond, probably, the fact that the taverns they frequented were conveniently situated for the members, who were socially of no great distinction. Indeed they, in conjunction with original No. 1, constituted the operative element in the Craft, while for the speculative we must, as Bro. Gould has pointed out, turn to original No. 4; Dr. Anderson, author of the Constitutions, and Brothers Payne, Grand Master in 1718 and 1720, and Dr. Desaguliers, Grand Master in 1719, being among its members. One point, perhaps, it may be well to notice here, namely, that Freemasons would always appear to have had a special affection for the neighbourhood round about our present Hall. A glance at the different lists of lodges, that were published at different times, will show that, taking Freemasons' Hall as a centre, and describing from it a circle with a very

moderate radius, there always has been a fair cluster of lodges meeting within its limits. Thus, in the 1723 list, will be found lodges meeting at the Fountain and Half Moon in the Strand, a third at the Castle in Drury-lane, a fourth at the Duke of Bedford's Head, Southampton-street, Covent Garden, a fifth at the Anchor, Dutchy-lane, Strand, and others at the Queen's Head, Great Queen-street, at the Nag's Head, Princess-street, Drury-lane, and the Crown and Anchor, near St. Clement's Church. In 1725 we find others meeting in York-street, Covent Garden, in Wych-street, and Cock Pit-court, Great Wild-street. In 1730-2 [see appendix to Gould's "Four Old Lodges"] figure No. 20 French Lodge, Swan, Long Acre, and No. 44 meeting at the same house, No. 56 Anchor and Crown, Short's-gardens, and No. 85 King's Arms, Russell-street.

We need not, however, be at the pains of wading through later lists. Enough has been done to show that, for reasons that are not very apparent, even if they were very material, this district, bounded on the north by Holborn and the east by Chancery-lane, to the south by the Strand, and to the west by St. Martin's-lane, was one that was highly favoured by the members of our fraternity. It must not be forgotten, however, that this part of London was not quite as shady in appearance and reputation then as in some parts it certainly is now. A hundred and sixty years ago St. Martin's and St. Giles's were really "in the Fields." Then Parker's-lane, now Parker-street, and not a particularly savoury street either, was in truth a lane running through open fields, and, no doubt, had some pretentions to respectability. The neighbourhood of Covent Garden was a favourite resort of the bucks and bloods of the day, the very men who would be likely to take up with a new fancy, especially if it gave them opportunities for enjoying themselves convivially. Thus, while we of the present day value the neighbourhood only, or, at all events, principally, for its Masonic associations, it must be borne in mind that it was held in far higher estimation at the time when modern Freemasonry had its rise and for many years after. It was not necessary to travel very far from Covent Garden to find oneself in a locality occupied by persons of repute and standing.

We have spoken of the proximity of original No. 1's place of meeting to St. Paul's Cathedral as being appropriate, but it is as well to note likewise that the City of London proper was not, as it now is, occupied by warehouses and chambers, several storeys high, and almost palatial in their appearance, yet for the most part untenanted except by watchmen and caretakers. The worthy citizens did not think it beneath their dignity to live on the premises where they transacted their business. Moreover, though the exodus westward of aristocrats

had set in years before, there were still living within the City boundaries men of good social standing as well as of opulence; and streets and localities which seem to us dingy and uninviting, were, at the time we speak of, of much higher repute. Thus, though it would not greatly impress the Londoner of to-day to be told that Masonic lodges held their meetings at small taverns in such out of the way places as Ivy Lane, Whitechapel, &c., &c., yet here, again, we are under the necessity of repeating that allowance in such cases must be made for the difference between London as it was about 1720—and as it will be found described in Strype's edition of Stow's "Survey of London" of that year—and London as it now is in 1882. The Channel-row, Westminster, where the second surviving Time Immemorial Lodge met at this epoch, is the same with the Cannon-row of to-day, which is best known to our readers, perhaps, from the fact of its containing the blocks of buildings which, in the days of the East India Company, was occupied officially by the President of the Board of Control and his staff of officers, and which now is set apart for the use of the Civil Service Commissioners. This was the aristocratic Lodge of those days, if we may be permitted to use an epithet which has no proper place in a Masonic vocabulary, but which will serve to distinguish its members from those of the other three original Lodges in respect of their social standing. In addition to the Grand Masters Payne and Desaguliers, and Dr. Anderson, who were men of learning and repute in the sight of the world, and who, moreover, may be held to have been the founders of the speculative system of Freemasonry, there were included among its members such persons of rank as Lord Paisley, the Duke of Queensborough, Sir Adolphus Oughton, Sir Robt. Rich, Sir Thomas Prendergast, Lord Carmichael, &c.

We have noted in outline some of the earliest haunts of Freemasonry. We have no intention of troubling our readers with lists of the taverns and inns at which the original Lodges, and those warranted during the years immediately following 1717, were in the habit of meeting—that would be the reverse of interesting; but we hope in future numbers to place before them particulars respecting the old associations, historical and social, which belong to those localities, in the hope that they will understand better the nature of the progress which Masonry made so rapidly after the establishment of our Grand Lodge.

A VOICE FROM THE GRAVE.

"MASONIC Light illumines every place,
Kings, Prelates, Princes, every grade and race—
True to their Sovereign, and their God above,
A Mason's creed is Loyalty and Love."

* * * * *

Shall any say that hearts too cold are grown
To hear the Orphan's cry, the widow's moan?
Brethren! The Architect of Earth and Heaven—
He to whom Masons' highest love is given,
He whom, as King of Kings, we all confess—
Is still the Father of the Fatherless.
The hand which lays a father in the grave
Is still stretched out his orphan child to save.
The dying Mason that ye once did love,
Bequeathed to you (your brotherhood to prove),
Those little ones, on whom *his* love once smiled,
To be a father to thy brother's child.
What sadder sight within this world of tears,
Than children orphaned in their early years?
No father's watchful care still at their side,
Their minds to nurture and their steps to guide.
Hard 'tis for boys, when fatherless and poor,
If unsustained, life's battle to endure;
But harder still for tender girls to bear
The world's rude shock, without paternal care.
A mother's heart bowed down beneath her sorrow
Is all unfit to cope with life's to-morrow;
And troubles—earthly troubles—far and wide,
To her own grief are rudely multiplied.
If hearts in true Masonic pity shine,
Full of that virtue, ever most divine,
Stretch out the hand of "Charity" to those
Thy brother's children, and their early woes;
Haste, while ye may, a brother's child to save,
Thus rescuing from, perchance, an early grave.
As God has given, freely do thou give:
So shall Masonic pledge, a witness live.
Sure 'tis the gifts on others you bestow
Back on yourselves in joy and love will flow.
Rise, Masons all, and battle side by side,
To spread the orphan's cause, both far and wide.
A voice ye *knew*, now silent in the grave,
Calls on his brother Masons—"Rise and Save."

A. S. T.

HENRY WADSWORTH LONGFELLOW.

THAT in the passing away of Henry Wadsworth Longfellow, in a ripe old age, the world has lost a true poet, and a great poet too, is, we venture to think, both a reality and a certainty. We are, of course, aware that some timid critics have hesitated to give the departed "Minnesinger" the epithet of "great," and have sought industriously to minimize his claims to the admiration and gratitude of their contemporaries and mankind. They have admitted, almost reluctantly, that his poetry has been read greatly, admired intensely, is consequently quoted, is not unfrequently lectured upon, and is the daily companion of very many in the "hours of their pilgrimage" in all English-speaking lands. But this fact they seem to wish to explain; this undoubted truth they apparently hasten to modify by an assertion of the harmony of his metre, the softness and gentleness of his ideas, that commingling of sentiment and "gush" which they assert mark always Longfellow's words, and which appeal so greatly in their pleasant and graceful "outcome" to the weaker minds or the tenderer imaginations of young and old. But the truth is, that while they assert this in complacent glibness they forget two things, the first is, that they are doing injustice to society and the reading world; the other is, that they are underrating the rightful claims of Longfellow to poetic fame and celebrity. For after all, lay down the law as we will, dogmatically or otherwise, the only available test of greatness and value for the "poiesis" and the "poietes," is to be found in the admiration and suffrages of the world. There are, there have been, there probably ever will be, certain writers whose meaning is understood, whose beauties are appreciated, whose real value is rightly appraised alone by a select circle; but, as a rule, the general taste of men reflects what is worthy of applause and admiration, inasmuch as that general consent has some basis on which it founds its kindly criticism and its favourable judgment. And when we turn over the pages of Longfellow we soon find out both the secret of his great success and the real grounds of contemporary and, we believe, future assent and approval.

Longfellow is a humanitarian poet of large-hearted sympathies, tolerant outlook, and compassionate yearnings and disposition. He is to us an unconscious Masonic poet, as no one that we know of has more beautifully illustrated the joys and sorrows, the hopes and fears, the onward march, the future reunion of our severed and suffering

humanity, no one has more truly essayed to lift us up from the grovelling cares and debasing tendencies of an abject materialism. His song is a sweet, pure song from first to last, falling in genail cadence or solemn strophes on the gratified ears of us all, often despondent mortals here, and lighting up the sterner trials and moods of each returning day; ennobling the very heartaches and crosses of sublunary life with unfading hopes, golden dreams, and glowing anticipations, which shall yet be realized, the poet bids us fondly believe in those glad hours for which Time is but the portal, to which the grave is but the entrance, in the perfected serenity, and being, and happiness, and illumination of the true in heart. For how many of us all, since first we heard them, have Longfellow's tender lines become wayfaring and inseparable companions? What writer is, as we said before, more frequently quoted? Whose words have greater effect in them, to offer "incitements to virtue, and stability to truth?" Do we ask the reason? Let us take up Longfellow's works, and we shall find from first to last that that striking happiness of rythm, that extraordinary appositeness of imagery, that swiftness of thought and simplicity of utterance which characterize his lighter as well as his graver efforts, and leave a deep and enduring spell on serious minds.

Longfellow is preserved from the mere common place from the cadences alone which characterizes some lines, from the mellow jingles which dominate others, by his intense appreciation of the good, the beautiful, and the true, as expanded by genial philosophy, as developed by refining æstheticism. There is nothing petty, incongruous, out of feature, out of taste, unworthy, unfitting in his graceful lines, but all is smooth yet stately, serene, and yet elevating. There is an unconscious sublimity in much which Longfellow has written, which, though it is conveyed in simplest words and slightest measures, deeply affects alike the present impulses, the tender memories, the longing aspirations of the gratified and grateful reader.

Many of his verses are like echoes of music, which come to us amid the cares and vulgarity, the solemnity, the stillness of life, to nerve, to warn, to restrain, to cheer, to soften and to subdue. How many happy creations of the poet's art might be quoted here, if need be, to prove the truth of these remarks, to illustrate the inadequacy even of such faint praise. But for fear of treading over old trod ground, for fear of seeming to be trite and commonplace, and merely repetitive, for fear of wearying our kind readers with verses which they know and cherish, as we do ourselves, we will simply reaffirm our propositions, and leave them to the tolerant and critical judgment of others. But yet many passages will recur to us all which will serve clearly to

bring out the undoubted reality of what we have sought so feebly to express.

We remember, years ago, reading before an attentive audience, some of Longfellow's pleasant and inspiring utterances, and we can recall the effect these three stanzas, slowly and carefully delivered, had upon that enthusiastic audience—

There is no flock, however, watched and tended:
But one dead lamb is there!
There is no fireside howso'er defended,
But has one vacant chair.
The air is full of farewells to the dying,
And mourning's for the dead!
The heart of Rachael, for her children crying,
Will not be comforted.
Let us be patient! these severe afflictions,
Not from the ground arise:
But oftentimes celestial benediction
Assume this dark disguise.

A recent American critic terms the following stanzas "perfect lines," and so they truly are:

Lo! in that house of misery,
A lady, with a lamp, I see
Pass through the glimmering gloom,
And flit from room to room.
And slow, as in a dream of bliss,
The speechless sufferer turns to kiss
The shadow, as it falls
Upon the darkening walls.

It has not been in our power to give more in the space allotted to us than a sort of faint outline of the claims of this true poet to the study and admiration of his race. But we apprehend that in the future as to-day, as time runs on, if gentleness and purity of thought, if exquisiteness of diction, if fitness of illustration, if harmony of rythm, if friendly, tolerant, ennobling sentiments which seek to improve and elevate, soothe and cheer our poor suffering humanity, find friends and admirers, then will the writings of Henry Wadsworth Longfellow still sway the mind and affections of men, still gain the grateful and approving verdict of an universal jury.

We are glad to be introduced to some lines of Longfellow's on the fountain at Shanklin, which we did not know before, but which many, like ourselves, will appreciate and admire.

O, traveller, stay thy weary feet,
Drink of this fountain pure and sweet;
It flows for rich and poor the same.

Then go thy way, remembering still,
The wayside well beneath the hill,
The cup of water in His name.

A VISIT TO THE ROYAL MASONIC INSTITUTION FOR GIRLS.

I HAVE often heard "the place to spend a happy day" is to go down the Thames to its wide part, where the water begins to get salt. But there are other places where a happy day may be spent. And what more happy places than among happy faces? Such was my lot—I should say fortune—on Whit Monday, to see some hundreds of bright and intelligent faces. Reading the other week in the *Freemason* a most interesting account of the meeting of the Royal Masonic Institution for Girls, and taking a great interest in all that appertains to education and the bringing up of the rising generation, and large public institutions generally, I determined, if possible, to see over the Girls' School. And well rewarded I was. It certainly made my day a happy one. After a hard morning at sending leaden bullets against an iron target, I had a pleasant ride to Battersea on my iron horse—a three-legged animal, who is satisfied with a little oil and a duster now and then—I found myself at St. John's Hill. Often and often have I passed the spot when taking a ride into the country, but never knew before that a school in which I do, and as a Mason ought to, take a deep interest, is situated near my haunts. To many of the readers of the *Freemason* everything I can describe is familiar, but there are many Masons, like myself, who have not seen this noble pile of buildings worthy of Masonry. I believe that people support societies and hospitals much more liberally and dutifully if they are acquainted with them. The Girls' Schools are situated on a hill, and stand in grounds of their own, beautifully kept, but not so large as one might wish. Still, outside the gates the ground is pretty open, only on one side can it be said to be at all shut in by houses. Not far off is St. John's Cemetery and the Royal Patriotic Schools, now to be used as a Westminster school, and further on is another public institution.

Presenting myself about two o'clock, I entered the hall. After waiting awhile, a maid-servant made her appearance, and told me the only governess in was Miss Redgrave, whom I then asked to see, and who explained that Miss Davis was away for much-needed rest. By this time I had learned that I should not see the girls at their studies, but being here, I determined, if I might, to see them at their play and over their home. It is no exaggeration of the word to call the Institution home; it is a home, and, I am sure, a sweet home to many. In

the Committee-room, in which I waited pending the arrival of Miss Redgrave, I noticed a portrait of the Most Worshipful the Grand Master, presented by an Indian Mason of an unpronounceable name in 1876, I suppose in memory of the Prince of Wales visit to India. I asked Miss Redgrave, if though it was not the day for visitors—which I found out by a board hung up in the hall—if I could see over the Schools; she promptly replied in the affirmative, and at once conducted me to a school-room where music, &c., are taught. At one end of it are several partitions, containing each a piano. In these the girls practice music, and when the doors are shut, though all play at the same time, they do not disturb one another. The governess told me they could do with some more of these boxes. We then entered a large hall, in which the elder girls are taught and where prayers are said every day. The floor is laid with blocks of wood, and, like everything else about the place, is a pattern of cleanliness. Having a lofty roof, the room is delightfully cool, a great acquisition to a school-room; for where brain work is going on, and especially with young growing persons, it is essential that each should have their cubic space of air. All of us have heard schoolgirls complain of headaches; no doubt some are sham, but many are owing to the want of ventilation and the small space into which they are crammed.

We passed now into the garden, where we found some girls playing lawn-tennis—and how I longed to join them—and some lying on the green sward reading, in the most comfortable attitudes. The laundry, a building standing by itself, was pointed out to me at the end of the garden. The infirmary also, as it should be, is separated from the Schools, and is a large building. I remarked I hoped it was usually empty, and was told just now it is. The *Freemason* lately spoke of sickness in the School, I hope that, without delay and at any cost, whatever wants doing to remedy this will be done. Crossing an asphalted playground, we walked through another room, lined all down it with lockers, for every girl to keep her books and treasures in. Now we re-entered the hall, and proceeded upstairs to the dormitories. I forgot to inquire, but from their size I should think each girl has a bed of her own, a thing I wish was always carried out for every child in a family. There would seem to be two long rooms running the whole length of the wings, at either side of the house, containing beds. A snowy-white quilt of crotchêt or knitted work—I must not speak too positively of this—covers each little bed, and very cosy they all looked. Each bed has a number corresponding to the number of its occupier. These rooms are likewise very lofty, and having a double roof, the heat of the sun does not penetrate through.

The atmosphere on this somewhat sultry day was, in these rooms, deliciously cool. In winter the dormitories are heated, when necessary, by fires. The lower portion of the house is warmed by pipes. A small room for small children, and several of the governesses' rooms, separate these two large dormitories. From the ladies' rooms there are windows opening into the pupils' apartments. In each room there are head girls, termed prefects, who, like the monitors at boys' public schools, are responsible for order, &c. A list of regulations in frames are hung up in every bedroom, from it I learned that in summer the children rise at six, and in winter at seven o'clock.

The lavatories and bath-room formed the subject of interest next. Here again order reigns supreme. Every girl has her own towel marked, and other toilet requisites, that no mistake or confusion can be made. The bath-room I saw was small, but there are others, and two new ones are also being fitted. Once a week, at least, every individual has a bath, but not like many boys' schools, of cold water. It will be a great acquisition to the establishment when the swimming bath is completed. I shall refer to this later. Once more coming down stairs, and noticing on the landing a statuette of her Most Gracious Majesty the Queen,—for is she not the chief patroness of the foundation, and only lately gave a special extra subscription ?—we arrived at a large room corresponding in size to the dormitory above it. Here the hungry mouths are satisfied three times a day. Dinner was over. It had consisted of cold beef and rhubarb tarts; to the latter I have not a doubt that ample justice was done. As a rule, the dinner is hot, and, as the governess informed me, no stated time is made for the meal, that all must get as much as they want. The tea is plain, but substantial, and what better for young persons ? It was out. The cups are flat and without handles, a very wise thing; on each cup and plate is a picture of the School itself. But the chief attraction in this room, and what at once caught my eye, is the oil painting, by Pierce, of Miss Jarwood, the matron, herself an old pupil, and who has been there over sixty years. I have never had the pleasure of seeing her, nor yet of any of the mistresses, until this day, but I shall hope at some future time to have this honour. I was told it had been subscribed for by supporters of the Institution, and that many of the old girls—I ought to say ladies now, and who once were there—contributed to it. This at once sent up the School in my estimation; for it is a sad, but often true story, that those who have been fed, clothed, housed, and educated in such establishments, have afterwards turned round and denounced their old School, to which they owe all in the world, because they have become ashamed of having been brought up at a charity school.

But at the Girls' Masonic School there is none of this; nothing but gratitude and affection for all that has been done for them. In my own mind I am assured that the little ones love those who are set over them. Miss Redgrave, and I doubt not it is the same with all, seems to be liked by the girls, if one can judge from the nice gentle way in which she and they spoke to one another. As this lady explained to me, "they know when they are in school they must work, but in play-time we do not bother them." A former matron of the institution, with a child in the old garb, forms the subject of another oil painting. In one of the school-rooms the wall is hung round with trophies—not of arms and colours, but more peaceful emblems—the certificates for several years taken by the pupils at the Cambridge examinations. I think I understood senior as well as junior. I do not know if the Girls' School in any has approached the Boys' in this, but I remember the percentage of the latter who passed was very high indeed. The girls are taught needlework most effectually, and have, I believe, one day a week at it. They make their own clothes. During the school term they wear light blue dresses, and white straw hats trimmed with dark blue velvet, and in winter a blue cloak. When the holidays arrive they don plain clothes to go home in.

Enquiring about their spiritual education, I was informed they attend a church at some little distance. They are carefully instructed by the Chaplain of the School, though complete toleration is the principle of the School. No girl is a candidate for confirmation against her own or friends' wish; nothing is forced upon them. Drawing in all its branches is taught, as also French, singing and thorough English. I had not an opportunity of forming an opinion on these subjects, it being a holiday. The education would seem to be one fitted for a woman who may have to make her way in the world by imparting her knowledge to others; or better still, what is woman's natural state, and where she is seen best to advantage—as the happy wife of a happy man; and I hope most of those who leave these walls will enter in course of time into the state of matrimony.

Another most necessary, but far too much neglected study—I may almost say art—is taught here, and this is cooking. Classes are held by a professional from the National Training School of Cooking, at South Kensington. I have heard high-born ladies boast they don't understand anything connected with the kitchen, and grumble because they know they are being robbed by their servants. A change has in recent years taken place. What disgrace can it possibly be to a woman—or man either if the necessity arise—to know how to make a good nourishing and palatable soup, to cook a joint without waste, to serve an *entrée* free from grease, to steam vegetables fit to be eaten,

or make a tasty pudding of a few materials. In fact to learn the art of making a shilling go a long way in providing food. On the Continent they manage these things better than we do. Every Frenchwoman has her stock-pot. We English people throw away much that is good. But especially are the lower classes improvident in these matters; this I can certify from experience. Therefore, the teaching the orphan daughters of Freemasons how to cook and manage their own household is a grand work, and it may be diffusing information to hundreds of others. If any of these young ladies become clergymen's wives, they may be of great use in a parish by influencing the women to be thrifty. "Take care of the pence and the pounds will take care of themselves" is a very true saying, and can be applied in many ways. The discipline the girls are under here is also another grand feature, for being day after day in training, habits of order and neatness are formed which cannot well be effaced in after life. With all the evils connected with public school life amongst boys, and I suppose to a certain extent girls' schools are not free, I am convinced a public school-boy is far superior in ability to, and more able to hold his own against a boy who has never been from home, good as that influence is. Discipline is to the mind what cleanliness is to the body, indispensable. I referred before to the projected swimming-bath, which, when completed, will make these schools almost perfect. This is the only girls' school I know of possessing such a luxury. The swimming-bath is far too seldom found in boy's schools, though every English boy should know how to use his limbs in water. And if boys, why not girls too? though the former are all through life more exposed to accidents at sea and in rivers. But apart from the humane side of being able to save the lives of others, or our own, swimming should be taught in every school, from the great public schools down to Board Schools. In London, I rejoice to say, that the Board School children are learning, and lately received their prizes at the Mansion House from the hands of Bro. the Lord Mayor. The committee of the Girls' Masonic Institution are worthy of the highest praise for the step they are about inaugurating, and only those who daily go into the sea or river, or use the more homely sponge-bath, can testify to the luxury of cold water, and how it helps to preserve the body in health by keeping the pores of the skin free from secretion and dirt. For my own part, I would rather go without my breakfast than my bath. I trust every girl in this school will be taught to swim, excepting those who may suffer from a weak heart, or whom the doctor forbids to enter the bath. Probably they will of their own free will and accord use it, but if not, it should be compulsory. The inmates of the Institution cannot be aware of the

pleasures they will enjoy when their swimming-bath is constructed; as a species of exercise there are few more exhilarating, so many good things are combined with the science of natation. Circumstances over which one has no control will prevent my ever passing a eulogy on the accomplishments in the new science taken up at the school, but this need not prevent the sterner sex offering prizes to the most expert swimmers. I am sure there are many more happy days in store for the youny ladies at our school, and I hope that this, my first visit, will not be the last. I venture to hope that some young Masons who live too far away to personally see over the school will feel more interested in it after my description of it, and will support this noble charity in a liberal and Masonic spirit. I shall ever take a great interest in it after the kind reception accorded to me. For me the Great Ormond Street Hospital for Sick Children has a prior claim on my time and affections, but the daughters of those who were my brethren must not be forgotten. I think it will be allowed after this visit, a good dinner, and an evening at the opera, I had solved the question "How to spend a happy day."

FREEMASONRY UNDER AN INTERDICT.

BY AN OLD FREEMASON.

Eppur il Muove!

IT may do us good to remind ourselves to-day, when we hear so much of change in most things around us, that Freemasrony still only lies, through no fault of its own, under the ban of the Church of Rome, and all Freemasons are declared to be, *ipso facto*, excommunicate, if Roman Catholics, debarred from the services and sacraments of the Church; if non-Roman Catholics, and even "in invincible ignorance," "booked," as Sam Weller says, "for something uncomfortable." This internecine struggle between the Church of Rome and Freemasonry, utterly needless, useless, and irreligious, which began in 1738, and has been going on ever since, is still as keen and vivid as ever, and without the slightest shadow of excuse or the smallest show of reason, especially in Anglo-Saxon communities; while Freemasons (even our loyal English Craft to wit,) are regarded by Roman Catholics as dangerous

evolutionists and incorrigible heretics, inimical to law and order, the ource and cause of all the present tumultuous disorders which agitate ociety and the world. Were Freemasons wishful to retaliate or use ard words, they might fairly point to that one great secret Roman atholic society, to which some of the most dangerous maxims which ver corrupted the consciences or perverted the sympathies of men ay be not unfairly attributed; which has proclaimed at different imes and in changing scenes the most destructive and the most bnoxious theories; and out of whose bosom sprang the most baneful ecret society the world has ever seen, "the Illuminati," the model nd parent of many other of those criminal combinations which so inder the progress and disturb the peace of mankind at the present ime.

In May, 1738, Clement XII. issued the well-known Bull, "In minenti Apostatalûs Speculâ," condemning all Freemasons everywhere, on various grounds, some untrue, some absurd, without hearing r appeal. And this condemnation remains the law of the Roman atholic Church to this day, though, curiously enough this Bull was ever published in France or Germany.

In 1739, January 14, Cardinal Firrao, from Rome, forbad, on pain f death, all priests or persons everywhere to join the society of reemasons.

On the 18th February, 1739, the Inquisition condemned, in a ublished sentence, the "Relation Apologique," said to be written by amsay, and ordered the book to be burnt.

In 1742, H. F. Xavier De Belsance, de Castlemoron, Bishop of arseilles, issued a "Mandement" to the faithful, forbidding them o associate with the Freemasons.

In 1748 the Chapter of the Sorbonne, at Paris, consulted and ecided against the Freemasons, which decision the Lieutenant of olice published.

In June 1751, Benedict XIV. issued another well-known Bull, Providas Romanorum Pontificum," &c., repeating the Bull of lement, and adding a few warm touches of his own.

In July, 1751, the Archbishop of Avignon, Joseph de Guyon, alled attention to this Bull, in a "Mandement."

During the last century Freemasons were condemned by Scottish resbyterian Synods,almost in Roman Catholic language by Calvinists, t Berne, and in Holland, at one time in Naples, and after the Emperor oseph's death, were suppressed in Austria and Lombardy.

In this century the Roman Curia revived the condemnation of 738-51, in 1814, in 1821-22, and again more than once in the Pontificate f Pius IX.

The Archbishop of Malta, the Archbishop of Mechlin, an archbishop in New South Wales, and in India, Cardinal Manning, and Irish Bishops and Archprelates, have all alike declared Freemasonry an illegal and injurious society, and Freemasons to be alike irreligious and immoral.

And all this without the slightest shadow of justification, the slightest pretence of reality, the slightest claim to truth.

No more loyal, no more enthusiastically loyal body exists anywhere than the vast aggregation of Anglo-Saxon Freemasons, and whether under a Monarchy or in a Republic, whether in India, New Zealand, Canada, or New South Wales, whether in Great Britain or the United States, they are always foremost in upholding peace and order, in paying due obedience to the civil magistrate, in giving unto "Cæsar" the "things which are Cæsar's," and to "God the things which are God's."

As a large section of the human race, their intelligence is very great, their respectability very marked, and with very few exceptions they are an example for good to all around them. Therefore the explanation of this "paradox" must be sought elsewhere.

Freemasonry, to the average Roman Catholic mind, and much more to the rulers of that astute body, represents three great principles with which Rome is ever at war. One is the principle of toleration; another the principle of the sanctity of the human conscience; the third is the inalienable and sacred right of private judgment.

It is said that the Catholic rulers make an exception as regards Anglo-Saxon Freemasony. And so they do, but only to strengthen their own position in regarding all Freemasonry as religious Nihilism.

I must admit here, I fear, that many Freemasons abroad, by most injudicious words and most unwarrantable acts, have given a sort of colouring to the angry criticisms of heated and unreasoning opponents. Far be it from me to seek to defend assertions and acts equally repugnant to Anglo-Saxon Freemasons, and Roman Catholics objectors, and, which like them, all Anglo Saxons pointedly condemn on the truer principles of Masonic teaching and practice. But Roman Catholic controversalists in their ardour of incrimination, put the part for the whole, and make English Freemasonry and foreign Freemasonry convertible terms, which they are not, and never will be; and therefore, while we must fairly allow that there may be some fair grounds for the Roman Catholic indictment of the perverse development here and there of foreign Freemasonry, we may also rest assured that however difficult the line of attack may be as regards ourselves, Rome is "semper eadem," and will never forgive

and will never overlook the inscription we have placed so proudly on our banners of toleration and good will to all children of the dust. In justice, however, to our old antagonist, we must bear in mind that some so-called Protestant bodies have shown themselves as intolerant, nay, in some respects even more so, than the Church of Rome.

Angry as are her words, unfeeling her decrees, painfully real the result of such an universal interdict of Freemasonry often to the pious Roman Catholic and zealous Freemason, hurtful and injurious as are such expressions to loyal Anglo-Saxon Freemasons, they are far surpassed in vulgarity of tone and recklessness of assertion by some noisy fanatics of the hour, especially in America, by Baptist meetings and Presbyterian assemblies, by so-called Protestant teachers of religious thought.

Were it not so painful, so humiliating to all thoughtful minds, to behold Religion so degrading itself in the hallowed name of Religion itself, it would be ludicrous when we regard this "storm in a teapot," this "tempest in a glass of water," from more serene altitudes, since we can afford to smile at this fanciful infatuation of weaker minds in supposing that puny menaces, and childish resolutions, and inhuman acts can hinder for one hour the onward triumphant march of Freemasonry.

Let us trust that, never losing sight of its great landmarks, never forgetting its watchwords, and never leaving its ranks, the Masonic Phalanx will press on in the firm and proud assurance that it has a mission, and a great mission to uphold and develope, and that that mission is for the peace and happiness, the progress and prosperity of the world, the honour of God, and the welfare of man.

THE KNIGHTS TEMPLAR.

(Continued from page 520, *Vol. IX. of the Masonic Magazine.)*

[N this manner they called from different places Templars, who to preserve life, or to obtain liberty, had yielded either to promises, o threats, or to tortures.

Of the assemblage of their false and interested testimonies, was ormed this examination.

That was perhaps, the first time that France beheld an accused party who had obtained mercy in virtue of confessions, afterwards appear as accusers and witnesses against their companions equally accused.

The greatest part of these two hundred and thirty-one witnesses is then composed of apostate Templars, who having abandoned* the habit of the Order, had been cleared by their judges in compensation for their base and cowardly confessions.

Some depositions were in favour of the Order; that is to say, they attested that at the time of the reception of new members nothing passed but what was conformable to the laws of religion and honour.

In fine, there were depositions of other witnesses who, not being members of the Order, were incapable of giving any direct or positive explanations respecting the secret mode of receiving the members, consequently do not merit attention.

The Fathers of the council of Vienne did but an act of justice in refusing their assent to the pretended proofs derived from this examination.

Moreover, they were not ignorant that those apostates assembled for the purpose of deposing against the Order consisted chiefly of brother servants and a very few chevaliers;† and that the other chevaliers endured their misery rather than perjure themselves, and belie their virtue.‡

They were not ignorant that this great majority had not been

---

* Non deferens mantellum ordinis quia voluntariè ipsum dimiserat.

† One may read in a bull of Clement V. to Philip the Fair, dated Avignon, *secundo nonas Maii Pontificatus quarta anno*, that the king had acquainted the Pope that the delay which the affair of the Templars experienced might occasion sad and dangerous consequences, since it had already produced very great evils.

Multi enim Templariorum ipsorium qui reatum eorum fuerant sponte confessi, intuentes sic ipsum differi negotium, ad desperationem deducti, de misericordiâ ecclesiæ diffidebant; alii verò revocabant confessiones easdem et in errores pristinos recidebant, quodque propter moras et dilationes præfatas contra nos et tuam magnitudinem populus clamabat et etiam murmurabat dicens quòd nec nobis neque tibi de negotio hujusmodi erat curæ, sed de prædâ bonorum quæ Templarii possidebant.

It is found quoted No. 19, in the pieces respecting the Templars.

Many of the Templars, says the king, who, of their own accord had declared themselves guilty, seeing the affair protracted to such a length, fall into despair and doubt of their pardon; others on the contrary, retract their confessions. These delays excite the murmurs of the people against your holiness and myself. They say that neither you nor I take any trouble about this matter, and that we are concerned only about getting the Templars' property into our possession.

‡ Majori et saniori parti viventium pro ipsâ veritate sustinendâ, solâ urgente conscienciâ.—"Defence of the Seventy-five Templars."

examined, and only had been permitted to make their defence through the medium of the seventy-five who appeared in behalf of the Order, and who spoke in the name of that immense majority in the presence of the apostolic commissaries.

The despositions made at this examination before the commissaries, cannot then be considered as forming a proof against the Templars.

Reason, law, and equity must reject such suspicious and interested despositions.

One may conceive why the same persons who made confessions at the examination at the Temple have been selected to appear at the Pontiff, and have afterwards deposed against the Order before the apostolic commissaries.

Besides, to what purpose all these depositions? They only tended, as it is attested by the commissaries themselves, to explain the mode of reception when a member was entering the Order.

This was the same confession that was required everywhere, and it was not hard to be obtained.

The commissaries came to a decision to close the examinations.

"Considering," say they, "that by the attestation of two hundred and thirty-one witnesses, of whom some attest to receptions held beyond sea; by that of other witnesses held in other parts of the world, both against the Order and in its favour: moreover, by the confessions of the seventy-two Templars who have appeared before the Pontiff and the Cardinals, we deem ourselves sufficiently informed, &c."*

Here you behold then, what the enemies of the Templars have offered for a proof irrefragable of their crimes, and of their disorderly manners.

No one doubts that, with respect to the ceremonies of receptions, to which strangers were not admitted, the depositions of witnesses who were not Templars ought to have no influence, since all that they could attest was from hear-say.

Nobody will doubt, but that the apostates from the Order could not afford any valid testimony against it. They were evidently suspicuous; the baseness of their conduct, the personal and urgent interest that they had in declaring the Order criminal, ought to have made their testimony be rejected before every tribunal of justice, and with equally good reason before that of the historian and posterity.

---

* Considerantes quòd per attestationes ducentorium trigenta et unius testium per quorum aliquos deponebatur de receptionibus factis ultra mare in presente inquisitione, et aliorum in diversis mundi partibus examinatorum contra ordinem et pro ipso, unâ cum septuaginta duobus examinatis per dictum Dominum Papam et aliquos dominos cardinales in regno Franciæ, poterant repiriri ea quæ reperirentur per plures, &c.—" Dupui," p. 172.

Will it be replied, that on a question respecting clandestine crimes, as the proofs of them could not be obtained from witnesses, strangers to the Order; therefore it became necessary to recur to the evidence of the apostates.

If by exterior and public acts of impiety; if, by the scandal of their manners, the chevaliers had given cause to suspect the existence of this horrible and preposterous statute; if some token or vestige of those statutes had been discovered, then perhaps justice might have admitted the depositions of the apostate Templars, and believed that there existed in the Order a secret and criminal statute. Then that statute would have seemed probable, and almost proven by the effects of the impious and dissolute conduct of the Templars, which would have appeared to be its natural consequence.

But when there cannot be proven one positive and public fact which can authorise just suspicions; when the conduct of the chiefs of the Order, and even of the members, is justified by the most honourable attestations; by those of the very Popes and kings who afterwards became their persecutors. How can one presume to call the apostates from the Order necessary witnesses, and by their depositions maintain that such a statute had existed? A statute which could afford no interest or utility whatsoever to the Order, chiefs or members, whom it would have degraded in their own eyes: besides, can it be supposed that so many thousand chevaliers, men of the best families, of the best education, well grounded in their religion, and born in so many different countries, could subscribe to such a statute.

What doubts can counterbalance the noble and courageous assertions of those brave Templars, who from the gloom of their dungeons, faithful to their oath, to virtue, and to truth; dared, to the number of seventy-five come forward as defenders of the oppressed Order, and speak in the name of an immense majority.*

Ought not such witnesses as those, who were punished by a cruel death, to prevail against the vile and interested denunciations of apostates, who purchased their lives at the expense of honour? The defence of the seventy-five generous Templars was disregarded by the judges of those times; but posterity, more just and impartial, will afford it due consideration.

It will suffice here, to give only an abridgement of their defence. I shall not attempt to give the least ornament to its elegant simplicity, were I to attempt it, my labour might prove to no purpose.

---

* Amongst others, three hundred and forty Knights Templars were confined in nineteen inferior prisons at Paris.—"Processus contra Templarios."

"Every legal form," said they, "with respect to us, has been violated.

"We have been arrested without any previous regular procedure.

"We have been laid hold of like harmless sheep led forth to be slaughtered.

"Our property has been suddenly wrested from us, and ourselves thrown into loathsome dungeons.

"We have been forced to suffer the cruel trials of every sort of torture.

"A very great number of our brethern have expired whilst under the torture, and others shortly after, from its effects.

"Many have been compelled to bear false witness against themselves, which having been extorted by the rack, ought to have no weight either against them or the Order.

"For the purpose of obtaining lying confessions, they were presented letters from the king, which declared that the whole Order was condemned without hope of redress, promising at the same time life, liberty, and fortune to such chevaliers as would inform against the Order.

"All these facts are so public and so notorious that no means or pretexts are left to deny them.

"With respect to the articles of accusation brought against us, they are false, absurd, and impudent.

"The accusation in itself, contains nothing but destestable, horrid, and iniquitous slanders.

"Our Order is chaste and unblemished. It has never been guilty of the crimes imputed to it: and those who say to the contrary, are themselves, false Christians, slanders, and heretics.

"Our creed is that of Catholic Church; we observe the vows of poverty, obedience, chastity, and a military profession for the defence of the faith against infidels.

"We are ready to support and prove our innocence of heart, discourse and conduct, by every means that is possible.

"We demand that we may brought personally before a general council.

"Let those chevaliers who have quit the habit of our religion, and who have abjured the Order after they have betrayed it, be carefully guarded under the direction of the church, until it be discovered whether their testimony be true or false.

"When the accused brethern are to be interrogated, let there be no layman, or any person present who might intimidate them.

"The chevaliers have been awed with such terror, that there is less cause for astonishment, if they give false testimony, than there is for

admiration at the courage of those who support the truth, notwithstanding their peril and just apprehensions.

"And is it not astonishing that more credit is attached to the falsehoods of those, who to preserve their corporal life, are so weak as to yield to torture or seduction, than to the constancy of those, who in defence of the truth, amidst torments, expire with the palm of martyrdom; and to that sound and superior number of Templars who still survive, and from the mere necessity of satisfying their conscience, have suffered and are daily suffering every species of torment."

Such was the sublime defence of those brave Templars.

I have already observed that the Pope's Commissioners should have confined themselves merely to the investigation of the charges brought against the Order; for they were not authorised to pronounce sentence against the Templars individually or personally. That sorry office was delegated to provincial councils, to certain archbishops and bishops, who being appointed to carry on the proceedings against the Templars, found that the accused retracted their confessions, and that such chevaliers as had not made any, persisted in their denials. Those new judges reported the matter to the Pope. He could not have been ignorant that the iniquisitor and his agents had commenced their inquiries by preliminary torture, and he contented himself with replying to the archbishops and bishops, that the difficulties that they had to combat, might be surmounted by referring to the written law, with which the greater number of them was acquainted; and being unwilling for the present to make any innovations, he directed them to proceed according to law.*

It was agreeable then to the principles of justice and equity to recommence the proceedings before the new judges appointed for the Templars. But it was apprehended that the majority of those sufferers would make no more confessions.

Then the Pope wrote to Philip the Fair, that according to acknowledged principles, an examination commenced before a superior judge, should not be terminated by a subaltern judge, more especially as the matter concerned the supreme Pontiff, with whom

---

* Dubitant etiam, qualiter sit contra pertinaces et confiteri nolentes et contra illos qui suas, confessiones sponte factas revocant, procedendum: super quibus nostræ declarationis, oraculum postulârunt.

Cùm autem per jura scripta, quorum non nullos vestrûm plenam scimus habere notitiam, hæc dubia declarentur, et propterea nos ad præsens non intendamus nova jura facere super illis volumus in præmissis juxtà juris exigentiam procedatis.

Datum Avenioni Kal Augusti, pontificatûs nostri Anno. 4.—"Leibnitz mantissa jur. Diplomo," P. 2. p. 90.

resides the plenitude of power, but however, not to embarrass the business, bat rather to expidite it, with more ease, he consented that the provincial councils should proceed on their own authority, although this way of procedure were not conformable to law.*

The Pope also ordered that no further examinations or proceedings should be carried on against those Templars who had been already examined.

Nothing will appear more preposterous than this judiciary form, unless it be the sentences which were pronounced in France in consequence of it.

The Pontiff required that the proceedings should be according to law.

The Council of Sens had for president the brother of Enguerrand de Marigni, minister of Philip the Fair.

The proceedings against the Templars solely regarded the manner of receiving the new members.

Whether according to the new statutes of the Order, the candidate denied Jesus Christ? spit upon the Cross? or was encouraged to the depravity of his morals, &c.

If it were proven that they denied Jesus Christ, the Templars were prosecuted as heretics.

Yet if they confessed their crimes, and begged forgiveness for their pretended crimes, they were no longer regarded as heretics; but were reconciled to the Church.

By the sentence of the Council of Sens,† the knights who had

---

* Ad dubitationem autem illam prælatorum et inquisitorum eorumdem, videlicet an contra illos vel pro eis de quibus alias per nos extitit inquisitum in provincialibus conciliis sententiam ferri possit; duximus respondendum; certum est enim quòd de jure non possunt. Explorati quidem juris est, nec alicui venit in dubuim quód coram superiori judice incohata in inferiori judicio terminari non possunt; quomodo libet vel decidi præsertim coram romano incepta pontifice penes quem plenitudo residet potestatis. Tamen ne valeat intricari negotium, sed felicius et facilius expediri et præsertim propter enormitatem tanti criminis et horribilitatem facinoris, volumus quòd contrá ipsos vel pro ipsis in eisdem conciliis auctoritate nostrâ procedi valeat.... Ita tamen quòd causæ prædictæ quæ nos movent ad id concedendum, etiam contra juris regulam, in sententiis seu definitionibus expressè ponantur.—"Bula Clem. V. citata."

† Quidam autem, vestibus illius religionis abjectis et secularibus absumptis, sunt absoluti et liberi demissi.

Nam illi qui præfatos casus enormes de se et de aliis publicè confessi sunt et postea negàrunt, velut prolapsi combusti sunt.

Qui autem nunquam voluerunt fateri in carceribus detinentur.

Qui verò primò confessi sunt et semper confitentur, pœnitentes et veniam postulantes, liberi sunt dimissi.—"Joann. Canonic. Sti. Victoris."

confessed their crimes, and persisted in such confession, were acquitted, and set at liberty.

Those who had never made a confession of such crimes, and who had none to retract, and who constantly maintained the legality of the receptions, were condemned to perpetual imprisonment, and regarded as not reconciled.

With respect to the others, who said to their judges, "We had yielded to the tortures of the rack, but we have retracted, and we do retract the false confessions that they had extorted from us," the Council decided, that according to their first confessions, they declared themselves heretics, that by the retraction of those confessions they fell into their former errors, they became heretics again, and consequently were to be considered as relapsed.

As heretics, but particularly as relapsed, they were condemned to be burned.

And so they were.

Thus they died, martyrs at least of the truth, of virtue, and of religion.

I have the satisfaction of contrasting with the injustice of this barbarous sentence the wise decision of the council of Ravena,* which on the contrary, thought with reason, that such of the Templars as retracted the confessions which had been extorted by the rack, ought to be absolved.

(*To be continued.*)

* Communi sententiâ decretum est, innocentes absolvi. . . . . Intelligi innocentes debere, qui metu tormentorum confessi fuissent; si deinde eam confessionem fuissent revocassent: aut revocare, hujusmodi tormentorum metu, ne inferrentur nova, non fuissent ausi, dum tamen id constaret.—"Harduin. Concil. Gen." tom. 7 p. 1317.

OLD RECORDS OF THE LODGE OF PEEBLES.

COMPILED BY BRO. ROBERT SANDERSON, P.G. SEC. PEEBLES AND SELKIRK (S.C.)

(*Continued from page 423, Vol. IX., of the Masonic Magazine.*)

OUR next extracts from the old records brings up the list of entrants from the year 1797 to the end of the old Minute Book. In former extracts this list was brought forward to 1796. We simply give the date, name, and designation of the candidate, &c.

March 4th, 1797, John Hiddleson, Mason, Peebles.—Thos. Brown, Master.

October 27th, 1797, James McIntosh, Serjeant in the Angusshire Fensible Volunteers.—Thos. Brown, Master.

November 22nd, 1797, William Murray, tenant in Cademuir, near Peebles, and George Spottiswoode, soldier in His Majesty's First or Royal Regiment of Foot.

December 25th, 1797, Andrew Walker, Mason in Peebles, and John Ferguson, Serjeant in the 8th Regiment.—Thos. Brown, Master.

February 12th, 1798, William Campbell, Mason, Peebles.—John Gray, Master.

September 28th, 1798, John Clark, Mason, presently with Brother John Jamieson, Mason, in Peebles, and Lawrence McDougall, Corporal of the 47th Regiment of Foot, presently in Peebles.—John Hislop, D. Master.

December 21st, 1798, Robert Scott, Junior, Mason, and Christopher Young, both Masons in Peebles.—Robt. Scott, Master.

April 12th, 1799, John Smith, Mason in Stobo.—Robt. Scott, Master.

June 28th, 1799, William Hall, Serjeant to the Volunteers of Peebles.—Robert Scott, Master.

December 26th, 1799, John Dobson, Dyer, George Dickson, Shoemaker, and William Brown, Shoemaker, and James Fairgrieve, Slater, all of Peebles.—Robert Scott, Master.

December 28th, 1799, Robert Brown, Shoemaker in Peebles.—Thomas Grieve Master.

June 27th, 1800, John Nicol, Mason in Peebles.—Thomas Grieve, Master.

September 26th, 1800, Walter Dickson, Slater in Peebles.—Thomas Grieve, Master.

November 8th, 1800, Thomas Borrowman, Smith in Peebles, and James Grieve, Weaver there.—Thos. Grieve, Master.

March 24th, 1801, Adam Govan, Merchant in Peebles.—Thos. Grieve, Master.

June 4th, 1801, Brother Andrew Turnbull, present Dean of Guild Peebles,

and a member of Biggar Lodge, No. ——, was initiated a member of this lodge; dues seven and sixpence sterling.—Thos. Grieve, Master.

July 23rd, 1801, Alexander Brunton, Shoemaker in Peebles.—Thos. Grieve, Master.

November 17th, 1801, John Watson, Merchant in Peebles.—Thos. Grieve, Master.

December 2nd, 1802, Adam Wilson and James Dalgliesh, Weavers in Peebles. —John Veitch, Master.

December 24th, 1802, William Scott, son of Robert Scott, Mason in Peebles.— John Veitch, Master.

Same day.—It was motioned that Robert Scott, Merchant in Peebles, should be admitted a Member of this Lodge, and in consideration of some very weighty motives, they unanimously receive the said Robert Scott accordingly upon paying seven and sixpence.—John Veitch, Master.

December 27th, 1802, James Smibert, Weaver in Peebles.—John Veitch, Master.

August 31, 1803, James McGibbon, of the 94th Regiment of Foot, John Dow and Alexander Martin, belonging to the Army of Reserve.—John Veitch, Master.

September 2nd, 1803, John Orr and John Alston, belonging to the Army of Reserve.—John Veitch, Master.

December 11th, 1803, Thomas Dalgliesh, Weaver in Peebles.—John Veitch Master.

December 27th, 1803, Thomas Thompson, tennant in Scot's Mill.—John Veitch, Master.

Same day it was moved, seconded, and agreed to, that Brothers Dr. William Dalgliesh, Minister of the parish of Peebles, and John Watson, Farmer at Whitslaid, both present, be admitted Honorary Members of the Lodge.—John Veitch, Master.

This exhausts the list of entrants in this Minute Book. It may be added that the fees generally charged at this period were 20s. sterling as composition, and 2s. 9d. for enrolment in the books of Grand Lodge.

Resuming the old records again, the next one is a meeting of the Committee held 11th December, 1802, at which the revisal of the laws and regulations of the Lodge is brought up. The minute, however, is badly written, and the matter is postponed till next St. John's Day, when it becomes part of the business of the meeting, and a well-written, extended minute is given of the same. The subject being introduced by the newly-elected R.W. Master, Bro. Alexr. Murray Bartram. There were forty-eight Members present at the meeting, and the following is the minute:—

"It was stated to the meeting by Bro. Alexr. Murray Bartram, that in the regulations and laws adopted by the Friendly Society of this Lodge, certain dues of entries, &c., were said to be fixed by the Lodge, while no such appeared upon the record, but were only understood and acted upon. He also said that the laws of this Lodge, in many particulars, did not apply to present circumstances, and were deficient

n some respects. He therefore moved the propriety and necessity of aving a new set of regulations entered in the minutes, and produced draft of such as occurred to him, which he should read over for the consideration of the very full meeting present. They were read over, approved of, and appointed to be engrossed in the Minute Book, and o be signed by the Brethren and those who may hereafter join, declaring them to be the existing Laws of the Lodge, and to be obeyed as such in room of those inserted in the front of this Book, subject, however, to such alterations or additions as times and circumstances may require, at a general meeting, and approved of by a majority of the Lodge.

"They are as follow, viz. :—

"LAWS AND REGULATIONS OF THE OLD LODGE OF PEEBLES, No. 25.

"1st. That no man shall be admitted a member of this Lodge unless the haill ordinary or residing Brethren be duly warned. Failing the appearance of any Member after such intimation, and not having a reasonable excuse, shall be fined in one merk.

"2nd. That due time must be allowed between the date of intimation and the hour of meeting, that enquiry may be made into the reputation and capacity of the Candidate; and the majority of votes shall regulate the point "admit or not admit." The Master shall appoint two instructors to the entrant.

"3rd. That each person admitted an apprentice shall pay down at his admission twenty shillings, besides 2s. 9d. for entering with the Grand Lodge, and one shilling to the officer. For passing, five shillings to the Lodge and 6d. to the clerk and 6d. to the officer. If passed and raised at the same meeting, they shall only have 6d. each for both. One shilling annually on St. John's Day shall be paid by every ordinary residing Member for defraying the expense of coal and candle and other incidents. Members of the Friendly Society of this Lodge exempted. Members of another Lodge and to be initiated into this Lodge shall pay seven shillings and sixpence to the Treasurer. These dues must be all ready money.

"4th. That the Office-bearers of the Lodge shall consist of a Master, three Wardens, Treasurer and Secretary, and two Stewards, who shall be annually elected on St. John's Day; also a Chaplain and Tyler.

"5th. Should Members of this Lodge take upon them to enter an apprentice, or pass or raise a Brother without the Brethren being warned as aforesaid, they hereby subject themselves to a fine not exceeding two shillings and sixpence, or be reprimanded, as a majority of the meeting shall judge proper, over and above being accountable for the dues above fixed.

"6th. That when a Brother is to deliver his opinion or observation on any point, he shall rise up and address himself to the Worshipful Master in the chair. No Committees or private conversations are to be permitted while in constituted Lodge; nor talk of anything impertinently or unseemly, nor interrupt the Master Wardens or any Brother speaking to the Master, but one at a time, nor behave jestingly on discussing any subject, nor use any unbecoming language, or otherways misbehave, so as to call forth the interference of the Master; such Member so offending shall be fined of two shillings and be reprimanded; two shillings for the second offence, and be rebuked in like manner; and for the third he shall be excluded And all complaints shall be deliberated upon and judged by the Lodge; and a majority of votes shall fix the point. Any matter of importance may be appealed to the Annual Meeting from the Quarterly Meetings. Anything, however, that relates to order or propriety of conduct, the individual offending shall submit to the determination of the meeting at which it takes place.

"Every Member when going out and coming into the Lodge shall pay due respect to the Master in the usual manner, of which the entrant will be informed, under the above-mentioned fines and censures."

The St. John's Day Meeting, December 27th, 1803, at which the above was read and agreed to, was a very successful reunion of the brethren, forty-nine being present. The meeting was constituted with prayer, by the Rev. Dr. William Dalgliesh, minister of the parish.

On 29th February, 1804, a meeting of Committee for examining the Treasurer's Books and Accompts, was held as follows:—

Amount of Charge	£107	8	5½
And of Debursements	103	1	3½
Leaving a balance of cash	£4	7	2½

which he paid to the Treasurer for the present year, and at same time delivered over the box.

The Lodge authorise the Treasurer to pay Brother Andrew Ritchie 12s. 1d., a balance of loss sustained on the meal got from Leith; also to pay John Marshall half-a-crown for lime to Mr. Williamson's house.

It was stated at the meeting that an offer of £160 had been made for the House and Garden possessed by Mr. Williamson. As this was only an interim meeting, they declined giving any opinion whether these subjects should be sold or not; but the Master recommended that the matter be resolved in the minds of the Brethren till next

Quarter Day, when consideration of it would be resumed, which was agreed to.—A. MURRAY BARTRAM, Master.

"Peebles, 30th March, 1804.

"This being the Quarterly Night, and in consequence also of previous warning given to the Brethren, the Lodge convened. Present, thirty-six members.

"It was stated from the chair, that he was desired by Bro. Thomas Grieve to say that he had authority still to stand to the offer of £160, stated in minutes of 29th ult., and therefore requested of the meeting to take the subject into consideration, and in the first place to resolve whether to sell or not sell. The meeting accordingly deliberated thereupon, and at last, and with the exception of four members, were of opinion to sell the house and garden Mr. Williamson at present possesses. And further, that advertisements be pasted up, and public notice be sent through the town of Peebles by the drum, that offers will be taken by the Right Worshipful till the 1st of May next. The entry being meant to be at Whit Sunday first, and the price then to be payable; and the meeting recommended to him to report the offers to the Office Bearers and Committee, and by them to a General Meeting. The meeting were further of opinion that the stable, or small house, should not be sold.

"Brother Robert Smith paid his initiating money, 7s. 6d., to the Lodge and 5s. of arrears, which bring him forward to last St. John's Day.—A. MURRAY BARTRAM, Master."

"Peebles, 15th May, 1804.

"In consequence of previous warning, the Committee met this evening. Present:—

"The Preses	Alexr. Turnbul
John Wallace	Robert Scott, jun.
John Jamieson	Thomas Grieve
Willm. Brown	John Veitch
Robert Scott	Christr. Young.

"The Preses stated to the meeting that the subjects had been advertised for sale in terms of last resolutions, and that he had only got one verbal offer of £150. After deliberating on the subject, the Committee were unanimously of opinion that it would be more for the interest of the Lodge to postpone the period for taking in offers till next St. John's Day, and therefore appoint the Preses to put up notices to that effect, and to have it once put into the newspapers.—A. MURRAY BARTRAM, Mr."

The extracts from the Third Minute of the Lodge are now con-

cluded, and for reasons which must be obvious to the reader, they must be discontinued. We may add, however, that the Lodge property so frequently the subject of the records, and the object of repeated attempts to sell, is at the present day still in the possession of the Brethren of Peebles Lodge. There is another old minute book of the old Jedburgh Lodge, in this province, which dates from 1730 to 1803, but with a few exceptions, the minutes are of no historic value, further than that they record the names and dates of entry of the members during that period, of whom there is an interesting list of more than 200, with their marks.

MEMOIR OF ELIAS ASHMOLE.

(*Continued from page* 370, *Vol. IX., of the Masonic Magazine*).

THE year 1660 may be looked upon as marking a new era in the career of Ashmole. Hitherto, in spite of the vicissitudes to which men of both political parties had been subject, and especially those who had espoused the Royal cause, he appears to have had influential friends in both camps, and to have been able to pursue his favourite studies with little or no interruption. But within a few days after the King had got his own again, Ashmole was introduced into the Royal presence and kissed hands. This was on the 18th June, 1666. He was forthwith constituted Windsor Herald, his patent bearing date the 22nd of that month, and on the 10th August he took the oaths and entered on the duties of his office. He was also appointed by the King to make a description of his medals, and had them placed in his hands; King Henry VIII.'s closet being assigned to his use, and his diet allowed at Court. On the 21st August he had the honour to present his three books, already enumerated, to his Majesty, who was graciously pleased to accept them. On the 3rd September, in consequence of a letter written by Mr. Secretary Morris to the Earl of Southampton, Lord High Treasurer, by the King's express command, in which [see account in the "Biographia Britannica"] his lordship is told that "treating Mr. Ashmole kindly would be

very acceptable to his Majesty." He was appointed Commissioner of Excise. On the 10th September he was appointed joint Commissioner, with Thomas Ross, Esq., to examine Hugh Peters, with regard to the books and medals which had been embezzled from the King's library, but nothing satisfactory resulted, though it was well known that many and great varieties had, after the overthrow of the late King, found their way into other countries of Europe.

The warrant for this appointment reads as follows:

To our trusty and well beloved Sir John Robinson, Knt., and Bart., Lieutenant of our Tower of London. Our will and pleasure is that you permit Thomas Ross and Elias Ashmole, Esquires, to speak and examine Hugh Peters, concerning our books and medals that have been embezzled, and this to be performed in your presence; for which this shall be your warrant. Given at our Court at Whitehall, the 10th day of September, 1660, in the twelfth year of our reign.

By His Majesty's command,

CHARLES REX. EDW. NICHOLAS.

Having been called to the Bar in Middle Temple Hall in November of the same year, and admitted a Fellow of the Royal Society on 15th January, 1661, he was constituted on 9th of February, by the King Secretary of Surinam, in the West Indies. Early in 1662, he was chosen one of the Commissioners for recovering the King's goods, and in June, 1664, a Commissioner of the White Office, having in the interim in memory of his former connection with the city sent a set of services and anthems to Lichfield Cathedral, of which he had been in his boyhood a chorister, and towards the repair of which he subsequently contributed the sum of £20. In February, 1665, his deputation to visit Berkshire was sealed by Sir E. Byshe, and he entered on the duties of his visitation the month following, the result of his labours being subsequently made public in his work, entitled "The Arms, Epitaphs, Fenestral Inscriptions, with the Draughts of the Tombs, &c., in all the Churches in Berkshire." To this, the brief title of which is commonly set down as the "Antiquities of Berkshire," was in later years prefixed a memoir, said to have been compiled from Ashmole's own Diary, by Dr. Rawlinson.

On 1st of April, 1668, he lost his second wife, the same who years previously had sought to be judicially separated from him, and with some of whose friends he had become involved in various lawsuits. He must, however, have felt the loss less keenly than he might otherwise have done, through being appointed by the Lords Commissioners of the Treasury to the office of Accountant-General and County Accountant of Excise. Moreover, we may suppose that it did not

need a very long time to reconcile him to the death of one with whom he seems to have lived inharmoniously. At all events, on the 3rd of November following he was married, in Lincoln's Inn Chapel, to Elizabeth, daughter of Sir William Dugdale, Garter King of Arms, by Dr. Lloyd, afterward Bishop of Worcester.

On 19th July, 1669, the University of Oxford did him the honour to confer on him the degree of Doctor of Physic, and in the diploma which was presented to him later, on behalf of the University by Dr. Yates, Principal of Brazenose, he is described as being "Ab eruditione reconditâ et benevolentiâ in academiâ propensâ nobis charissimus."

It was in 1672, however, that he won his highest distinctions. On May 8th of that year he had the honour to present to the King his work on the Order of the Garter, and his Majesty, in recognition of its merits, generously presented Ashmole with a privy seal for £400, a far more considerable sum in those days than it would be now. This work which, had Ashmole contributed nothing else to our literature, would serve to entitle him to a place among our archæologists, is "described as being one of the most valuable books in our language." It treats in its several parts of Knighthood in general; of the Order of Knighthood; of the antiquity of the Castle and College of Windsor; of the honours, martial employments, and famous actions, &c., &c., of the founder and first Knights Companion and their successors: all being adorned with a variety of sculptures properly relating to the several parts of the work. But not alone was it from the King himself that Ashmole received honour. The Duke of York, though at sea against the Dutch at the time of its publication, sent for a copy of it by the Earl of Peterborough, and received it most favourably. The Elector of Brandenburgh presented to him a "philagreen gold chain," consisting of nineteen links, and weighing twenty-two ounces, having attached to it a medal, with his effigies, and on the reverse a view of Stralsund, struck on the surrender of the city. From the King of Denmark he received a collar of S.S., with a medal; and from the Elector Palatine a gold medal; while the Duke of Norfolk, Earl Marshal, gave him a George worn by his grandfather when ambassador in Germany.

In January, 1675, to the regret of the Earl Marshal, who described him as "the best officer in his office," he resigned his post of Windsor Herald, in which he was succeeded by his father-in-law. Two years later, when on the death of Sir Edward Walker Garter, a difference arose between the King and the Earl Marshal as to the disposal of the appointment, Ashmole was invited to give his opinion; and though he did so in the King's favour, his opinion was couched in such terms as gave no offence to the Earl Marshal. Indeed, great interest was

made, especially by Dr. Seth Ward, Bishop of Salisbury, to procure his appointment as Walker's successor, but to both the Bishop and the Duke of Norfolk he declined the appointment, and Sir W. Dugdale was appointed to fill the vacancy. On the latter's death, on the 10th January, 1686, Ashmole was again offered and again declined the appointment.

In October, 1677, he determined to offer to the University of Oxford the collection of the Tradescants, together with a number of coins, MSS. and medals which he had himself added, on condition that a suitable building was erected for its reception. The offer was grtefully accepted. The first stone of the Ashmolean Museum was laid on 15th May, 1679. In March, 1682, it was completed, and in a few days, what was described as "twelve cartloads" of varieties were sent by Ashmole, and arranged by Dr. Plot, to whom was entrusted the custody of the museum. These, when in order, were viewed first by the Duke and Duchess of York, who were accompanied by the Princess Anne, and afterwards by the Doctors and Masters of the University; and a few months later (1683) letters were read from Ashmole in Convocation, confirming the presentation, and being answered, of course, with the warmest thanks by way of acknowledgment. It is to be regretted, however, that in the interval between 1677, when the offer of the collection was made and the completion of the building for its reception, a fire should have broken out (26th January, 1679) in the chambers adjoining those of Ashmole, in the Middle Temple, by which a library he had been engaged in collecting during three-and-thirty years, with as many as 9000 coins, ancient and modern, were totally destroyed.

The memorable visit on the 11th March, 1682, to the Lodge of Freemasons, held at Masons' Hall, hardly needs to be mentioned here, the particulars have been so fully and so frequently given; but it may be well to note that twice in his career did Ashmole think of seeking election as member of Parliament for his native town, Lichfield. The first time was in 1677, but finding there was but little chance of his being warmly supported, he withdrew in time to save himself the pain of a defeat. The second occasion was in 1685, when he was invited to stand for the same city, but withdrew on James II. asking him to resign his interests in favour of Mr Lewson.

There is but little more to record of his doings. In July, 1690, being then in his 74th year, he visited Oxford with his wife, and was entertained at dinner in the Museum bearing his name, when Edward Hannes, Chemical Professor, delivered an eloquent oration in his honour. On the 18th May, 1692, he died in London, in the 76th year of his age, and was buried in the north aisle at the east end of Lam-

beth Church, the following being the inscription on the monument erected to his memory:—

Hic jacet Inclytus Ille et Eruditissimus
ELIAS ASHMOLE, Leitchfeldensis, *Armiger*,
inter alia in Republicâ Muneva,
Tributi in Cerevitias Contra Rotulator,
Fœcialis autem WINDSORIENSIS titulo *
per annos plurimus dignatus,
Qui post duo connubia in Uxorem duxit tertiam
ELIZABETHAM GULIELMI DUGDALE
Militis, Garteris Principalis Regis Armorum filiam;
Mortem obiit 18 Maii, 1692, Anno Ætatis 76,
Sed durante Musæo Ashmoleano Oxon.
Nunquam moriturus.

According to the memoirs in the "Antiquities of Berkshire" he is said to have bequeathed to the University of Oxford his library, "which consisted of one thousand seven hundred and fifty eight books, of which six hundred and twenty were manuscripts, and of them three hundred and eleven folios relating chiefly to English history, heraldry, astronomy, and chemistry, with a great variety of pamphlets, part of which had been sorted by himself, and the rest are methodised since, and a double catalogue made, one classical, according to their various subjects, and another alphabetical." He also bequeathed the gold chains and medals of which a description has just been given.

I have enumerated the works by which he is best known, but in addition must be mentioned "The Arms, Epitaphs, &c., in some Churches and Houses in Staffordshire," compiled when accompanying Sir W. Dugdale in his visitation, and "The Arms, Epitaphs, Inscriptions, &c., in Cheshire, Shropshire, Derbyshire, Nottinghamshire," together with a work in MS., and spoken by the author of the memoir already alluded to, as a "Description of the Medals of Illustrious Families and Roman Emperors, preserved in the Bodleian Library at Oxfordshire," finished in 1659 and presented to the Public Library in Oxford in 1666, in three vols. fol., as it was fitted for the press.

* Controller of the Excise and Windsor Herald.

THE MASONIC MONTHLY.

New Series of the "Masonic Magazine."

ART AND THE BUILDERS OF MONTE CASSINO, CEREMONIOUS DEDICATIONS, MASTER WORKMEN, ETC., IN THE MIDDLE AGES.

BY BRO. GEORGE F. FORT.

ARCHITECTURAL Art, under the ponderous patronage of the Carlovingian dynasty, made rapid and steady progress, particularly in Southern Italy. Upon the elevation of Gisulf to the prelatial thone of the Abbey of Cassino, in the year 797, one of the conventual brethren, already distinguished for his artistic skill, was deputed to construct an edifice suitable to the enlarging grandeur of this priory. The site selected for the erection of the structure, dedicated to St. Salvador, presented obstacles in the shape of extensive marshland and moors, plentifully strewn with isolated gigantic boulders. A profound knowledge of mechanical science, however, rendered it eligible for the basis of a building, the successful completion of which presented a fabric apparently hewn exclusively of variegated marble, deversified by exquisitely chiselled images, pilasters, and floral designs.

Scarcely two centuries had elapsed when this magnificent structure was rivalled by a series of buildings under the monastic rule of Desiderius. On the 4th of March, A.D. 1066, the foundation of a Basilica consecrated to St. Peter was laid at Monte Cassino, upon a plane levelled out of the living rock. The principal implements for this end appear to have been "iron and fire." Materials for the superstructure, as far as practicable, were procured through the personal

efforts of the Venerable Abbot at Rome, whither he went, and by the enormous expenditures of private and conventual resources; and importunate solicitations among affluent and powerful friends secured vast quantities of marble columns, pedestals, chapters, and other remnants of partially ruined and perhaps ancient temples.

Great skill was required and furnished to ship these architectural relicts upon floats down the Tiber to Garilano, and thence to a convenient port along the adjacent sea coast, from which they were transported by vehicles, with enormous labour, to Cassino. Along this, valuable aid was rendered by enthusiastic civilians, who, with willing arms and shoulders, propelled the sluggish wheels of the Plaustrorum over a road up the preciptitious mountain slopes so rough as to demand most careful management.

When the area planed from the solid bed of stone was sufficiently advanced, together with the presence of abundant materials, Desiderius summoned the most skilled craftsmen from Amalphi and the province of Lombardy to conduct the labours on an edifice which, when finished, should excel the finest specimens of European architecture. It therefore appears that the Lombard constructors had maintained an uninterrupted supremacy in Masonic Art through a great stretch of time, inasmuch as historical proofs incontrovertibly attest the existence of their organization, with gildic government, under the sanction of royal rescripts in the year 643.

The record of the era before us does not state the details of dedicating the foundation stones of this building, although the minute chronicle of so interesting an event in the inauguration of the Abbey of Saint Denys, in the following century, fully satisfies curiosity, and to a degree is confirmatory of Masonic traditions.

In the ceremony of consecrating St. Denys, the King of France himself actually descended into the excavation for the foundation, and with his own hands laid the first stone on which this elegant superstructure subsequently arose. Following him, each of the hierarchial magnates *seriatim* likewise dedicated his, and during these solemn services were attended by the most illustrious of the craft in the Gallic realm. One rite here has its significance in its relation to the formularies of Freemasons observed in modern dedicatory exercises, and that is the preparation and use of cement or mortar by these consecrating prelates when they formerly solemnized the stones thus laid.

Western Europe at this epoch was possessed of inadequate resources from which to furnish the higher styles of musive or inlaid work, and finer statuary for decorating and embellishing the rising pile at Monte Cassino. Musivists, therefore, from Constantinople, and Saracen Artificers from Alexandria, were procured by legates specially des-

patched to Byzantium and the Egyptian metropolis for workmen whose renown had rendered them celebrated in the Occident.

Through their handicraft the new church was richly adorned with mosaic cubes, the infinite variety of colour and design of which, according to the unstinted praise of a contemporary writer, gave the structure a striking resemblance to the animate bloom of a luxuriant garden, as well as a living similitude to mankind and animals.

A curious fact now comes to view. It is stated in this connection, because this art for more than five hundred years had been intermitted or lost to Latin Masters, "Latinitas magistra;" therefore, in order to preserve it henceforth Le Strolz, the zealous prior of Monte Cassino, selected the most apt of a large number of lads in the Monastery and had them thoroughly educated in mosaic work by those masters whose skill had reproduced there the most elegant specimens of Grecian and Arabic culture,

Instruction to this aggregation of apprentices was not restricted to musive art, but the presence of such talented masters was utilized for the proficient cultivation of these future artificers in all cognate branches of inlaid workmanship in gold, silver, etc., ivory, ebony, wood or stone. The result of this enlightened policy may be readily inferred. Upon the departure of the elder craftsmen, the monastery of Monte Cassino possessed great numbers of cleverest workmen, "studiosissimos prorsus artifices de suis sibi paravit." This interesting event, long anterior to the close of the eleventh century, establishes the means of a safe conclusion as regards the method of propagating and preserving styles of art in the convents of Mediæval Europe. It also reveals the careful vigilance of the Romish sacerdoty in maintaining the highest types of artistic excellence among the monastic inmates, *oblati* or *log*—for such is the evident signification of the chronist whom we follow—in strict development of aptitude displayed by them.

In the year 1082 Desiderius ordered a detachment of craftsmen competent to the elaborate preparation of chapter heads for marble columns in the officinas of his convent at Capua, sculptors drawn without doubt from the monastic craft domiciled in the chief Priory of Monte Cassino.

As connected with the subject of the progress of Architectural Art during the middle ages, it may be stated here that from the earliest periods of the Christian Church the Synodal decretals required a third part of all gifts or tithes to religious bodies to be devoted to the maintenance or construction of sacred structures. Subsequent to the eleventh century this fund subserved a great purpose—under Episcopal control: for the payment of wages to organizations of secular builders,

into whose hands nearly all such work was gradually sequestered, and who, as contrasted with Monachic craftsmen, required fixed pay. At what era such transformation was actually begun, is, it is believed, impossible to approximate with accuracy. Doubtless the transaction was in its inception anterior to this century, but gradually assumed afterwards the well-known proportions of Masons' Gilds of later times.

At all events, I find an entry in a year book under the date of 1108, setting forth the fact that the Abbot of Saint Troin purchased a tripartite pledge of real property from a stonecutter's estate "operarius L'apidum" whose heirs were in indigent circumstances.

The celebrated masters of the Mediæval Freemasons appear to have maintained an indomitable hauteur and the pompous pride of a privileged class. Wherever the chronists of those remote ages allude to them as arrayed in antagonism to the suggestions of patrons—principally the clergy—their demeanour and tone are both high and unmistakeable. Thus, for an example: In the year 1299 the Prior of the preceding Abbey summoned thither a certain distinguished Mason, "quendam famosum Lapicidam," to reconstruct a dilapidated turret. When this Master had finished his estimates, according to the plans suited to the proper re-building of the tower, the Abbot refused to accept them, as involving a greater expense than he would concede. Whereupon the haughty and austere builder, said: "Since these drafts as I have conceived them do not suit you, I am satisfied that another Master of the Craft should be procured, who will, perhaps, submit rather to your wishes than to the correct construction of the work." They then parted, and another Craftsman superintended the new structure, which however was only carried up the chimes.

It is worthy of note that five years later, in the municipality appurtenant to this Netherland monastery, a chapel with an altar-piece of great magnificence was constructed in honour of St. Eloi, the principal patron of gold-workers, while at the same time, in the year 1304, a gild of the Craftsmen, at whose expense this edifice was erected, took its formal commencement in the town "et gulda fraternitatis dictorum oritur." In the middle ages the signification of the word Fabrii was transmuted from that of the ancient builders to iron or other metal workers, whose handicraft brought them into close intimacy with the Masons, and in some localities, especially in Italy, appeared to have shared with them the profits of their mutual labours.

CURIOUS BOOKS.—I.

BY BOOKWORM.

IN 1714, B. Lintott, at the Cross Keys, and E. Curll, at the Dial and Bible, in Fleet-street, issued the "second edition" of the diverting history of the Count de Gabalis, an occult or Hermetic work. The first edition appears to have been published in 1670 (though we have not seen it), and in French, and is said to have been written by a certain Abbé de Villars, in ridicule of German Hermetic associations then said to be prevailing and spreading. The date of the original work is very remarkable and noteworthy, for it would prove that at that period the "Societas Roseæ Crucis" had an existence in Paris, and was of some influence, as people do not for the most part take the trouble to ridicule things or persons unless they fear their effects on others, or dislike their influence and pretensions. If this be so, we may fairly assume that the Fraternity of the Rose Croix was in Paris about the middle of the seventeenth century; and then comes the further question was it imported from Germany, or was the German movement the revival and expansion of a much older Hermetic association, such a one, for instance, as Cornelius Agrippa is said to have belonged to, and the general body of those who studied the occult sciences? This is an interesting and not an unimportant question for Masonic students.

In the "Count de Gabalis" we find traces of an admission to a fraternity, or company, or association, which terms its members "the Children of Wisdom," the "Society of Sages," and the "admission into its ranks," the "time of reception," the "hour of regeneration," and exhorts those who wish to enter into their Company to render themselves a "a worthy receptacle for the Cabalistic Lights."

This Company is said to be composed of "Princes, Great Lords, Gentlemen of the Long Robe, handsome Ladies, and ugly ones, too, Doctors, Prelates, Monks, Nuns, in a word, people of every sort and kind."

If these words are to be literally understood, they point very much and nearly to a *quasi* Masonic assembly.

But we must always bear in mind that this work is written not in commendation but in satire, and we must not set too much store by its expressions; still we have a right to use it to this extent, that as people do not generally write about what does not exist, such a society

really did hold its secret meetings in Paris, otherwise there would be little force in the Abbé's rather ponderous facetiousness.

He mentions, a "German, a great lord, and as great a Cabalist, whose estate borders upon Poland," and who is apparently the same person as he terms the "Comte de Gabalis." Thus the gist of the work of the Abbé's may really be diverted against German Rosicrucianism, which had then apparently found some admirers and adherents in Paris.

We leave the matter here, deeming it right to call the attention of our Masonic virtuosi and students to the subject, and reprinting and reproducing for their information the title page, the translator's preface, and Mons. Bayles's account of the Rose Croix as found in Lintott and Curll's work.

THE DIVERTING HISTORY OF THE COUNT DE GABALIS:
containing

I. An Account of the Rosicrucian Doctrine of Spirits, viz. Sylphs, Salamanders, Gnomes, and Demons; shewing their various Influence upon Human Bodies.

II. The Nature and Advantages of Studying the Occult Sciences, &c.

III. The Rise, Progress, and Decay of Oracles, &c.

To which is prefixed, Monsieur Bayle's Account of this Work, and of the Sect of the Rosicrucians.

Quod tanto impendio absconditur, etiam solummodo demonstrare, distruere est.—Tertul.

THE SECOND EDITION.

London: Printed for B. LINTOTT, at the Cross Keys, and E. CURLL, at the Dial and Bible, in Fleet-street, 1714.

THE TRANSLATOR'S PREFACE.

THE following Piece is an Account of the Rosicrucian Doctrine of Spirits.

Monsieur Bayle* informs us, that it was published at Paris by the celebrated Abbot de Villiars, in the year 1670; and adds, that some have been of Opinion, that Le Comte de Gabalis, was originally founded upon two Italian Chymical Letters written by Borri, others affirm, that Borri took the chief Hints in his Letters from this Work; but the Discussion on this Point, Monsieur Bayle leaves to those who are more critically curious.

---

* See, his Dictionary under the Article of Borri (Joseph Francis), a famous Chymist, Quack and Heretick, in the 17th Century, was a Milanese; He dy'd in the Castle of St. Angelo 1695, being 79 Years old.

The present Revival of it, was occasioned by the Rape of the Lock; in the Dedication of which Poem Mr. Pope has given us his Opinion, That the best Account he knew of the Rosicrucian System, is in this Tract: Which we doubt not will be a sufficient Recommendation of it to the Public.

The following, is a new Translation from the Paris Edition, which is now very difficult to be met with; and there are some Notes interspersed, the better to illustrate several Passages and Authors referred to.

Some Account of the Rosicrucians.

This Sect is of German Extraction, and was originally stiled Rose-Croix, or Rosicrucians, called also the Inlightened, Immortal, and Invisible. This Name was given to a certain Fraternity, or Cabal, which appeared in Germany in the beginning of the XVIIth Age. Those that are admitted thereunto, called the Brethren, or Rosicrucians, swear Fidelity, promise Secrecy, write Enigmatically, or in Characters, and oblige themselves to observe the Laws of that Society, which hath for its End the re-establishing of all Disiciplines and Sciences, and especially Physick, which according to their Notion, is not understood, and but ill practised: They boast they have excellent Secrets, whereof the Philosopher's Stone is the least; and they hold, that the Ancient Philosophers of Egypt, the Chaldeans, Magi of Persia, and Gymnosophists of the Indies, have taught nothing but what they themselves teach. They affirm, That in 1378, a Gentleman of Germany, whose Name is not known, but by these two Letters A. C. being put into a Monastery, had learned the Greek and Latin Tongue; and that some after going into Palestine, he fell sick at Damascus, where having heard speak of the Sages of Arabia, he consulted them at Damus, where they had a University. It's added, That these wise Arabians saluted him by his Name, taught him their Secrets; and that the German, after he had travelled a long Time, returned into his own Country; where associating with some Companions, he made them Heirs of his Knowledge, and died in 1484.

These Brothers had their Successors till 1604. when one of the Cabal found the Tomb of the first of them, with divers Devices, Characters, and Inscriptions thereon; the principal of which contained these four Letters in Gold, A.C.R.E. and a Parchment-Book written in Golden Letters, with the Encomium of that pretended Founder.

"* A certain Person having occasion to dig somewhat deep in the Ground where this Philosopher lay interred, met with a small Door, having a wall on each Side of it. His Curiosity and the Hopes of

---

* See "The Spectator," No. 372.

finding some hidden Treasure, soon prompted him to force open the Door. He was immediately surprised by a sudden Blaze of Light, and discovered a very fair Vault: At the upper end of it was a Statute of a Man in Armour, sitting by a Table, and leaning on his Left Arm. He held a Truncheon in his Right Hand, and had a Lamp burn- before him. The Man had no sooner set one Foot within the Vault, than the Statue, erecting itself from its leaning Posture, stood bolt upright; and upon the Fellow's advancing another Step, lifted up the Truncheon in his Right Hand. The Man still ventured a third Step, when the Statue, with a furious Blow, broke the Lamp into a thousand Pieces, and left his guest in a sudden darkness. Upon the Report of this Adventure, the Country-People soon came with Lights to the Sepulchre, and discovered that the Statue, which was made of Brass, was nothing more than a Piece of Clockwork; that the Floor of the Vault was all loose, and underlaid with several Springs, which, upon any Man's entering, naturally produced that which happened. Rosicrucius, say his Disciples, made use of this Method, to show the World, that he had re-invented the ever-burning Lamps of the Ancients, tho' he was resolved that no one should reap any Advantage from the Discovery."

Afterwards, that Society, which in Reality, is but a Sect of Mountebanks, began to multiply, but durst not appear publickly, and for that Reason was sir-named the Invisible. The Inlightened, or Illuminati, of Spain, proceeded from them; both the one and the other have been condemned for Fanaticks and Deceivers: We must add, That John Bringeret Printed, in 1615, a Book in Germany, which comprehends two Treaties, Entituled, The Manifesto and Confession of Faith of the Fraternity of the Rosicucians in Germany: It was dedicated to Monarchs, States, and the Learned. These Persons boasted themselves to be the Library of Ptolemy Philadelphus, the Academy of Plato, the Lycæum, &c. and bragged of extraordinary Qualifications, whereof the least was, That they could speak all Languages; and after, in 1622, they gave this advertisement to the Curious: "We, deputed by our College, the Principal of the Brethren of the Rosicrusians, to make our visible and invisible Abode in this City, thro' the Grace of the Most High, towards whom are turned the Hearts of the Just: We teach without Books or Notes, and speak the Languages of the Countries wherever we are, to draw Men, like our selves, from the Error of Death." This Bill was Matter of Merriment; in the mean Time, the Brethren of the Rosicrucians have disappeared, though it be not the Sentiment of that German Chymist, the Author of a Book, entituled, De Volucri Arboreâ; and of another, who hath composed a Treatise stil'd, De Philosophiâ Purâ.

CRAFT CUSTOMS OF THE ANCIENT STONEHEWERS, MASONS, AND CARPENTERS.

TRANSLATED, WITH NOTES, BY BRO. G. W. SPETH, P.M. 183.

Continued from page 30.

RULES to be followed in the foregoing ceremonies :

1. The draught is always drunk in three gulps; the cup must never be emptied.

2. The cup must only be grasped with white gloves or a white pocket handkerchief [not with the bare hand].

3. The cup must always be replaced on the table.

One of the Elders then demands three times the closing of the Banquet, and the President thereupon says at the last drink,

" Therefore, by Leave and Favour, the banquet is closed ; " and it is obligatory that each shall be able to pass through a doorway level and plumb, *i.e., uninfluenced by the liquor he has consumed.*

THE TRAVELLING STONEHEWER.

The stonehewer on his travels was usually dressed in a dark-blue coat, a gray hat (cylindrical), and high patent leather boots. He carried his knapsack on his back. He was not allowed to wear any jewellery, such as rings, &c., and the three lowermost buttons on the left side of his coat were always buttoned up when he applied for work. He held the silver top of his stick in his left hand, which was passed through the double thongs to which the tassel was attached.

THE GREETING

was the most important secret of the Craft. If two fellows met on the road, and recognised each other by the signs,* they asked :

Where do worshipful masters and fellows meet?

On water and land.

Where are the three most ancient resorts of the Stonehewers ?

Strassburg, Vienna, Zurich.

---

*I must object to this word sign. We have no authority for it anywhere, as far as I know; unless, indeed, it simply refers to the dress and other points detailed in the preceding paragraph.

Later, Magdeburg, Hamburg, Heidelberg. According to others, Heidelburg, Magdeburg, Copenhagen.

Or: Where are the three chief places of the saluters?*

Bremen, Copenhagen, Lubeck.

Later on—Hamburg, Copenhagen, Lubeck, Bremen, Berlin, and Perleberg.

THE RECEPTION.

The introducer † observes a new arrival at the house of call, where he is bound to announce himself, and says:—

By Leave and Favour: A stranger?

By Leave and Favour: At your service.

By Leave and Favour: On account of the Craft?

By Leave and Favour: At your service.

By Leave and Favour: The worshipful stonehewer may come in.

He then offers him a glass of beer, or wine, and drinks with him.

BROTHERHOOD.

For this ceremony two seconds are called upon (to be explained hereafter), and the introducer says to them:

Worthy stonehewers, will you permit me to enter into brotherhood with so-and-so, if it be possible?

Answers: It may take place if it be done out of love. Then to the fellow: If it be our mutual wish to make known to each other our honourable names, I will pledge it to you.

To thou and thou,‡
out of love and free will,
not out of hunger and thirst,
but from love and friendship.
To all trusty stonehewers,
Vivat, good health.

---

* In more recent times the building trades appear to have been divided into saluters and letter masons. The one legitimised himself by his greeting, as above; the other by his certificate.

† *Zuführgeselle*, the Fellow whose duty it was to call periodically at the inn, welcome new arrivals, and find them work.

‡ Thou is the familiar form of address in opposition to the third person plural, which is employed with strangers. It would be an insult to address a German as "thou," unless by previous mutual consent: this consent is even in the upper classes, and at the present day usually ratified by a "drink," on which occasion the right arms of the drinker are passed through each other, so that when the glasses reach the mouth two veritable links in a chain are thus formed.

Brother, if you wish to know my name, or that of my first master, or those of my fellowcraft sponsors?

N or M is my name,
N or M is my country,
There was I born and brought up,
There was I made a trusty stonehewer.

In N or M I learnt my trade,
My master was so-and-so;
My sponsors were
Named so-and-so.

Therefore, if to-day or to-morrow you should hear my name, or that of my master, or those of my sponsors insulted or defamed, defend them over a glass of beer or wine if it may be. But if it may not be, then write me a letter and let it travel from one town and craft to another, from one time to another, until it reaches me; then I shall come back myself and defend my own name, or those of my master and sponsors, as it is right for a trusty stonehewer to do.

After this the new arrival goes the rounds in search of work.

BESPEAKING THE MASTER.

God greet ye, worshipful stonehewer master; also a hearty greeting from the worshipful master and fellow stonehewers of N. or M. The worshipful stonehewers, masters and fellows of N. or M. bid me greet the worshipful master heartily in the name of the worshipful stonehewer's craft.

Master: I return thanks, worshipful stonehewer, or the worshipful greeting.

Question: Have you not, worshipful master stonehewer, a worthy employment for an honorable stonehewer for eight or fourteen days, or for so long as it shall please the worshipful master, and me, a worthy fellow, according to craft usage and custom?

If he receive no work he is presented with the donation* by the elder, for which he returns thanks.

"I thank you worshipful stonehewer, for the worshipful donation; if we should meet again, to-day or to-morrow, I will return the favour as becomes a trusty stonehewer."

ENTRANCE INTO THE LODGE† (WORKSHOP).

The traveller is accompanied by the introducer to the door of a

---

* To enable him to travel to another town.

† This and the next two sections should apparently precede the last.

Lodge, and knocks thereon three times with the lower end of his stick. He then asks—

Do stranger stonehewers work here?

Elder: At your service. Who is there?

A stranger stonehewer who seeks work.

He then places his stick in his left hand, and with this touching his hat rim, says his

DUTY SPEECH.

God greet ye, worshipful stonehewer, I am also requested to deliver a hearty greeting from the worshipful stonehewers of N. or M. They send hearty greetings to the worshipful masters and fellows here, in the name of the worshipful craft of Stonehewers.

RETURN GREETING.

I thank you, worshipful stonehewer, for the worshipful greeting; the worshipful masters and fellows here also bid me thank you. The worshiful greeting is dear to me, but you, stranger, are still more dear. Be welcome, and walk in.

The stranger then enters with the V steps, carrying his stick in both hands, slanting across his breast, the left hand high, the right hand on the lower end of the stick, and towards the left side.

Hereupon, the well-known one-legged lodge stool is offered him, which he three times declines with the words "You will excuse me."

The Elder: You are excused.

The stranger takes the lodge-stool, pushes it from the front between his legs and sits down upon it, saying: By Leave and Favour of the worshipful Company.

TRAVELLER'S GREETING OF THE OLD STONEMASONS.*

The traveller knocks three times at the Lodge door.

"Do German stonemasons work here?"

If he finds the door open he must previously close it. At his question all the fellows present in the Lodge put down their tools, twist their aprons to one side, the Lodge is closed and tidied up as well as possible; the fellows then place themselves so as to form a geometrical figure (circle, angle, or semicircle), of which the master or warden constitutes the point opposite to the door, and then the youngest fellow knocks three times on the inside of the door, as a signal that the stranger may enter.

* See note at end of this section, immediately following the Stonehewers song.

He opens the door and shuts it; and as soon as the stranger has entered returns to his place.

The stranger stands V thus, opposite the master, at such a distance that he can reach him with three equal steps. He advances and gives the master his hand.

"God greet ye, worshipful stonemason."

Master: God thank the worshipful stonemason.

The worshipful master stonemason N. N., of N., his warden, and the trusty worshipful stonemasons bid me greet you heartily.

Master: God thank the worshipful master stonemason N. N., of N., his warden, and the other trusty worshipful Stonemasons; in God's name, Welcome, worshipful stonemason.

Stranger: God thank the worshipful stonemason.

Hereupon he steps three paces backwards; and thus stepping forwards and backwards, he greets each fellow in turn. When he has done this he asks for work, and if the master cannot employ him, for the donation.

In the first case the Lodge door is once more opened; in the other the stranger takes his farewell, as follows:—

Stranger: (Once more advancing with three steps to the master): God have you in His keeping, worshipful stonemason.

Master: God accompany you, trusty stonemason, and in God's name greet me heartily all trusty and honorable stonemasons, by land or water, wherever God may lead you.

Stranger: God thank the worshipful stonemason; I shall studiously execute his desire with God's help.

He once more takes three paces backwards, and leaves the Lodge.

Lodge Usages.

Examination.

By Leave and Favour: Are you a stonehewer?

By Leave and Favour: That is a matter for proof.

By Leave and Favour: What is a matter of proof?

By Leave and Favour: It is a matter for proof that I am a stonehewer.

By Leave and Favour: How do you prove me such?

By the years of my apprenticeship, by my skill, and by your favour.

By Leave and Favour: What are you?

By Leave and Favour: I am a stonehewer.

By Leave and Favour: Who made you a stonehewer?

By Leave and Favour: Worshipful master and fellows.

By Leave and Favour: Why are you a stonehewer?

By Leave and Favour: Because I was accepted by a worshipful master stonemason to learn of him three years, and was indentured by the worshipful craft of stonehewers, I have also served my three years truly, honourably, and honestly. I am also free of the stonehewers' craft, and by them so declared, and also was vouched for by two fellow-craft stonehewers according to craft usage and custom, therefore am I a stonehewer.

By Leave and Favour: How may we know that you are a stonehewer?

By Leave and Favour: How? In that I have served my three years; that I can travel by water and land from green heath to green land; that I know how to address worshipful stonehewers, masters, and fellows according to craft usages and customs. That is how one may know that I am a stonehewer.

By Leave and Favour: What must you observe when you approach a Lodge and ask for employment?

That I be not too near or too far off, but stay three paces therefrom, then I make my enquiry.

By Leave and Favour: What did you leave where you last worked?

By Leave and Favour: Employment for some other worshipful stonehewer.

By Leave and Favour: What is most precious in our handicraft?

By Leave and Favour: An honest name.

With the Letter Masons as follows:

By Leave and Favour: Are you greeter or letter mason?

By Leave and Favour: A letter mason.

By Leave and Favour: What is the difference between a greeter and a letter mason?

By Leave and Favour: That the letter mason must carry his letter of apprenticeship [*i.e.* certificate] on his left side, over the heart next to the skin.

By Leave and Favour: What can you prove or certify respecting your craft?

By Leave and Favour: That I have served truly and honestly.

By Leave and Favour: What can you further certify or prove?

By Leave and Favour: That my master also served truly, honourably, and honestly.

By Leave and Favour: What can you further certify or prove concerning your handicraft?

By Leave and Favour: That my master's master also served his

time truly, honourably, and honestly, and that my sponsors have well and truly instructed me in craft customs and usages.

With the Greeters:

By Leave and Favour: Are you a greeter or a letter Mason?

By Leave and Favour: A greeter.

By Leave and Favour: What is the difference between a greeter and a letter mason?

By Leave and Favour: Secresy.

By Leave and Favour: Give me the sign.

By Leave and Favour: Then must I move my tongue?*

By Leave and Favour: Who was the first stonehewer?

By Leave and Favour: Elogius or Moses.

By Leave and Favour: Enter, worshipful stonehewer.

By Leave and Favour: With what tools did he fashion his first stone?

By Leave and Favour: With an iron mallet and cold chisel.

By Leave and Favour: What sort of a stone did he make?

By Leave and Favour: A surbase.

By Leave and Favour: Where did he make it?

By Leave and Favour: Before him.

By Leave and Favour: For what place did he make it?

By Leave and Favour: For the Babylonic tower.

By Leave and Favour: Who was the first architect?

By Leave and Favour: John the Evangelist?

By Leave and Favour: On what did you serve?

By Leave and Favour: On an honest indenture.

By Leave and Favour: Why did you learn the handicraft?

By Leave and Favour: I will strengthen it and not weaken it.

By Leave gnd Favour: What do you carry under your tongue?

By Leave and Favour: Secresy.

By Leave and Favour: What do you carry under your hat?

By Leave and Favour: Discipline and worth [*i.e.* worshipfulness.]

By Leave and Favour: Why do you carry a stick?

By Leave and Favour: In honour of God and all trusty stonehewers, for my own use, and to spite all other swine.†

By Leave and Favour: Why do you wear an apron?

By Leave and Favour: In honour of all trusty stonehewers, and

---

* This tends to show that there was no sign in our Masonic sense. The sign is evidently a speech, the greeting in fact.

† (*Hundsvieh*, *i.e.* literally dog-beasts, a most offensive German term of opprobrium.)

for my own use, in order to hide my shame,* and to spite all other swine.

By Leave and Favour: Why do you carry a rule, and how do you understand your rule?

By Leave and Favour: I understand my rule from a foot to half a foot, from half a foot to a quarter of a foot, from a quarter foot to an inch, and as I should understand it being a proper stonehewer.

By Leave and Favour: Why do you carry the compasses?

By Leave and Favour: On account of the worshipful fellowstroke (*gesellenstich*). Given three points to find the centre of the circle. In England it was usual to ask "Have you seen your master?" "Yes." "How was he dressed?" "In a yellow jacket and a pair of blue breeches"—meaning the compasses).

By Leave and Favour: What is best about the compasses?

By Leave and Favour: That which it does not understand† (*das er nicht verstandt*).

By Leave and Favour: What is best about the stone?

By Leave and Favour: A properly made angle or the edges.

By Leave and Favour: By what do you prove yourself a stonehewer?

By Leave and Favour: By worshipful craft usage and custom.

By Leave and Favour: Where did the worshipful stonemasons bury their secret?

By Leave and Favour: Between air and earth.

By Leave and Favour: Have you won the Lodge stool?

By Leave and Favour: That is a matter for proof.

By Leave and Favour: What is a matter for proof?

By Leave and Favour: That which the worshipful masters and fellows did not evolve or discover, nor think of, nor introduce into the craft.

By Leave and Favour: What did the worshipful masters and fellows neither evolve, nor discover, nor think of, nor introduce into the craft?

By Leave and Favour: The Lodge stool.

By Leave and Favour: What is the use of the Lodge stool?

By Leave and Favour: That a worshipful stonehewer may fashion thereon a piece of stone, be it in the Lodge or outside the Lodge, or in the open country, as becomes a trusty stonehewer?

By Leave and Favour: How did you win it?

By Leave and Favour: As a trusty stonehewer should win it.

---

* This answer would almost justify Mrs. Caudle's celebrated curtain lecture.

† It is certainly difficult to understand this answer; but there is apparently no other translation possible.

By Leave and Favour: How did you win it?

By Leave and Favour: Between two worshipful stonehewers, thus did I win the worshipful Lodge stool, to use it as any other worshipful stonehewer.

By Leave and Favour: What will you do with the lodge stool?

By Leave and Favour: In the lodge and outside the lodge with it I will fashion a stone for the worshipful master, according to Craft usage and custom.

By Leave and Favour: How many chief points have we?

THE SEVEN CHIEF POINTS.

1. My duty.
2. How I shall conduct myself towards the fellows.
3. Towards the masters.
4. At the worshipful knocks.
5. Why I am a stonehewer.
6. Who instituted the Worshipful Craft.
7. Where the Worshipful Craft was instituted.

THE WORSHIPFUL KNOCKS.

By Leave and Favour: Worshipful stonehewer, I pray you permit me the worshipful knocks.

Yes, in God's name.

By Leave and Favour: I return thanks for the worshipful knocks.

The worshipful stonehewer has no cause for thanks; I wish him good luck with them.

The three-fold knocks on a foundation or keystone are given in the following manner:—

1

2 3

And have reference to the Holy Trinity. In the name of the Father, the Son and the Holy Ghost: or, also—

"Wisdom, Truth, Strength."

CONCERNING USAGES.

The Greeting of the Double-pointed Pick (old).

When a stonehewer requires the same from a Fellow near him:

By Leave and Favour: Double-point, I come to thee,
Up I lift thee,
Take thee with me—

When mine comes back from the smithy it shall be at the service of the worshipful company.

DRESS.

The high boots must always be properly cleaned at the entrance into the lodge in the morning.

The blue apron was stamped with the double-pick, three holes at the lower left-hand corner, crossed by a cut.

If any one inadvertently left his level standing up and went away his neighbour hung his hat on it, saying, "Excuse me," and the first one had to pay for a pot of beer.

When lifting a stone on to a bench the neighbour was called to assist thus: "The company is invited."

A stone that is not worked according to the required measurement and, therefore, useless, is called "Bernard;" it was carried from the lodge in procession, and buried in a corner of the building ground.

A stone that is not ready for the pay-day is called a capuchin.* If the stonehewer neglects it on the following Monday—in other words, makes Blue Monday, Green Tuesday, Red Wednesday, until Thursday—then it is said that the capuchin has grown a beard.

The Craftsman never leaves off work exactly at the stroke, but either before or after (twelve or six o'clock).

THE MANNER OF CALLING UPON SECONDS.

Worshipful stonehewer, I beg to engage you as second for a worshipful employment according to Craft usage and custom.

Worshipful stonehewer, at your service.

ON ARRIVAL AT THE PLACE TO SETTLE QUARRELS.

Worshipful Stonehewer, I thank you for appearing, at my request, at this place, where I seek to defend my good name.

I trust you will second me, and decree right to the right and wrong to the wrong, according to Craft usage and custom.

Answer: I will do my duty.

THE MANNER OF SETTLING QUARRELS.

According to Craft usage and custom. First, I take my two seconds and proceed to a secret place, then one of the seconds makes the following inquiry:—

By Leave and Favour: Worshipful Stonehewers, you know well what is between you?

The offended one answers, Yes.

By Leave and Favour: Is the place suitable for you?

By Leave and Favour: Yes.

(If he says no, I take three paces back and then ask a second time:)

---

* This points to the prevalence of piecework among the stonehewers—an institution that was hardly tolerated amongst the stonemasons.

Sir, is this place suitable?

(If he says no, I take three paces backwards and ask a third time:)

Sir, is this place suitable?

(If he says a third time no, any one may observe "You do not know your own mind.")

By Leave and Favour: Where do we stand?

By Leave and Favour: In a worshipful place.

By Leave and Favour: What do you seek here?

By Leave and Favour: To defend my worshipful name.

By Leave and Favour: Are you a stonehewer?

By Leave and Favour: That is to be proved.

By Leave and Favour: I have journeyed and travelled.

By Leave and Favour: I also have journeyed and travelled.

By Leave and Favour: How have you journeyed and travelled?

By Leave and Favour: According to Craft usage and custom.

By Leave and Favour: What is Craft usage and custom?

By Leave and Favour: Discipline and worth.

By Leave and Favour: What is discipline and worth?

By Leave and Favour: Understanding and wisdom.

By Leave and Favour: What is understanding and wisdom?

By Leave and Favour: Craft usage and custom.

By Leave and Favour: What is your motive?

By Leave and Favour: My honourable name.

By Leave and Favour: Do you desire an honourable name?

By Leave and Favour: Yes.

By Leave and Favour: Why?

By Leave and Favour: Because we live according to craft, usage, and custom.

By Leave and Favour: Are we right to so live?

By Leave and Favour: Yes, because we are so commanded by Imperial articles.

By Leave and Favour: What are they called?

By Leave and Favour: Right and justice, understanding and wisdom, craft custom and usage.

By Leave and Favour: Can you trust to these?

By Leave and Favour: Yes, by water and land, wherever the worshipful stonehewer's craft is honourable and incorporated.

By Leave and Favour: What did your first master give you when you left home?

By Leave and Favour: My honourable name, greeting and knocks, in order that I may be able to apply at all masters and fellows, according to Craft usage and custom.

By Leave and Custom: What did you leave behind you?

By Leave and Favour: A worshipful employment that any worshipful stonehewer may enter upon after me.

By Leave and Favour: On what did you learn?

By Leave and Favour: On a worshipful indenture.

By Leave and Favour: Where did you fashion your first stone?

By Leave and Favour: Before me.

By Leave and Favour: From whom did we obtain our privileges?

By Leave and Favour: From the Emperor Maximilian IV.

By Leave and Favour: How far do they extend?

By Leave and Favour: As far as the boundaries of the holy Roman Empire.

By Leave and Favour: What was the name of the father of the first house of call?

By Leave and Favour: *Andreas Weisz*, [*i.e.*, either Andrew White, or Wise.]

By Leave and Favour: Where did he live?

By Leave and Favour: At Magdeburg, in the Sun, in the *Fuszgasz*.*

By Leave and Favour: How many chief points have we?

By Leave and Favour: Five.

By Leave and Favour: What are they called?

By Leave and Favour: God Honour worth.
God honour worshipful wisdom.
God honour the worshipful stonehewer's craft.
God honour all worshipful master stonehewers.
God honour all worshipful fellow craft stonehewers.

By Leave and Favour: How do we recognise you as a stonehewer?

By Leave and Favour: By my greeting and knocks; by my being able to address all worshipful masters and fellowcraft stonehewers according to Craft usage, and custom.

By Leave and Favour: How do you prove to me that you are a stonehewer?

By Leave and Favour: By the time of honour,
By the time of my apprenticeship,
Also by my skill at work,
And by favour.†

---

* *i.e.*, Footway: probably a street so called because it was too narrow for vehicles.

† This forms a doggrel ryhme in German. Honour and favour are probably only introduced for the sake of the rhyme.

By Leave and Favour: How do you prove that you are a Stonehewer?

By Leave and Favour: Because I can work with beetle and iron, and travel according to Craft usage and custom, and address all worshipful master and fellow stonehewers, according to Craft usage, and custom.

By Leave and Favour: By what are you proved as a stonehewer?

By Leave and Favour: By Craft usage and custom.

By Leave and Favour: How many chief questions have we?

By Leave and Favour: Seven.

By Leave and Favour: What are they?

By Leave and Favour:

1. That I am a stonehewer.
2. That I prove myself a stonehewer.
3. That I show myself a stonehewer.
4. That I know, when I am examined that I am a stonehewer.
5. That I know that we have five chief points.
6. That I know that we have three chief places.
7. That I know that Moses was the first stonehewer.

By Leave and Favour: Of what use is it to you that you live worthily, according to craft usage, and custom?

By Leave and Favour: Of this use, that I am willing and ready to live accordingly as commanded and enjoined in the imperial articles granted by the Emperor Maximilian. (1498 at Strassburg.)

By Leave and Favour: What is enjoined and commanded by the Emperor Maximilian?

By Leave and Favour: Right and justice, understanding and wisdom, that is called Craft usage and custom.

By Leave and Favour: Of what use to you are discipline and worth, understanding and wisdom?

By Leave and Favour: In order to meet a worshipful master builder with forethought and modesty.

By Leave and Favour: Who sent you forth?

By Leave and Favour: Worshipful master and fellows.

By Leave and Favour: How did they send you forth?

By Leave and Favour: By Craft usage and custom.

By Leave and Favour: Who instituted the Worshipful Craft of Stonehewers?

By Leave and Favour: Worshipful master and fellows.

By Leave and Favour: Where was the Worshipful Craft of Stonehewers instituted?

By Leave and Favour: At Magdeburg.

By Leave and Favour: At whose house? (By Leave and Favour: What was the name of the Father?)

By Leave and Favour: Andrew White [or Wise].

By Leave and Favour: Where was the house of call?

By Leave and Favour: At the sign of the Sun.

By Leave and Favour: Who granted it privileges? (who instituted the craft?)

By Leave and Favour: The Emperor Maximilian IV.

By Leave and Favour: Where did the worshipful stonehewers obtain their privileges?

By Leave and Favour: At Heidelberg, in the right wing of the castle.

By Leave and Favour: Why did they obtain them?

By Leave and Favour: Because the stonehewers and the stonemasons built it, and the stonehewers constructed the finest wing.

(*To be continued.*)

SECRET SOCIETIES.

IT is said, and a great statesman wrote a charming book to prove the assertion, that "Secret Societies" exercise a vast influence to-day over men and nations. In "Sunrise," which many of us have read, we had also a sort of glimpse vouchsafed to us of the machinery and outcome of the great Italian secret society, whether "Madre Natura" or the "Carbonari."

But we, on the whole, are inclined to believe that a good deal of these allegations are based on unauthentic authorities on the one hand, and timid foreboding on the other, and that secret societies are not more powerful now, if more formidable really, than they have been in the years that are past. Curiously enough "secret societies" seem always to have played a great part in the history of mankind. We find traces of them among the Aryan nations, there are symptoms of them in Greece, the "Collegia Illicita" are well known to have existed in Rome. We say nothing of the "Mysteria," which at one time overspread the then "known world," and which appear to have a quasi

connection with the Gild Mysteries, which, however, seem clearly to have derived their name from "mestier," Norman-French, and not "mysterium," Latin, though "mestier" and "mysteria" may have the same root. What really gave rise to the Vehm Gericht has never been clearly ascertained, but its institution seems to point to a previous similar condition of things, and the idea of "secret judges" was not a new one. It has been averred, and not without much show of reason, probably that the persecution of the Waldenses and Albigenses, the Boni Homines of Lyons, the White Men of Italy, the Lollards of England, the Wallons, &c., led to the formation of secret religious societies; and no doubt we think can exist also that the Hermetic associations, contemporaneously with all others, from very early ages have existed in the world. The early Christians are said to have adopted the system and terminology of the Ancient Mysteries, though not their teaching, for the Christian life and hourly struggles of those fiercer days; and the "Disciplina Arcani," and the "mysterium" and "mysteriæ" were used by the early Christians in reference to the great solemn usages of Christianity. Some writers have liked to describe the early Christian, in the catacombs and under persecution, as bound by secret ties of sympathy and recognition. The whole use of "mysterium," in classical and early Christian times, requires consideration, as it comes from "muo, claudo," I shut; and hence we have the word "muesis," initiation, and "mustai," initiated; and the classic writers also used the words, "mysteriaches" and "mystagogus," from the Greek "musteriarchos" and "mustagogos."

As we have said before, many Craft Gilds were secret, and especially the Mason Gilds; and in France there was the Compagnonage, which, in its better form, probably had a heirship with Freemasonry, and in its perverted use was the precursor of the Carbonari, the Tenduors, and many other hurtful secret societies. There are no doubt traces of political and religious secret societies at the great epochs of the English Reformation and the French Revolution, though the aims of these two movements were happily and essentially distinct. Previously to the Revolution in France one of the most mischievous associations which ever existed, though it happily hardly endured ten years, was founded by Weishaupt, a Roman Catholic Professor, and based on those lines of Jesuit social destructiveness of which traces may be found, both in the "prolusiones" of their acknowledged writers and the essays of their inferior adepts. It is a remarkable fact, well known to book collectors, that many Jesuit works are printed "cum permissu superiorum, and many *without*, and that there is an apparent difference of meaning between the words "cum auctoritate" and "cum permissu." In one sense, the Jesuit organization is the greatest secret

society in the world. If its "Monita Secreta" may be credited, it has three normal degrees, and the fourth, a secret and mysterious grade to which very few attain. Originally, undoubtedly religious in the fervent and militant piety of "Ignatius Loyal, it soon, under the perverted direction of Lainez and "Acquaviva," interfered in political and religious questions: and whereas Roman Catholic countries have suffered from that mysterious body, France especially owes to the Jesuits, as a fair inference of cause and effect, from unhallowed teaching, secret persecutions, and faithless acts, the horrors of the French Revolution.

Ireland, during the last century, and Scotland and England up to the close of the first three decades of this, boasted of many secret societies, as "the Peep of Day Boys," "the United Irishmen," "the Defenders," and many more; while in France, Spain, Italy, and Germany, we are told, of countless secret political associations, which, under the various names of "Turgenbund," "Templiers," "La Marianne," "the Li Decisi," "Les Bon Enfans," and many more, gave great trouble to the authorities, and paved the way for constant uprisings and even revolutions. Some forty years ago we can remember the Chartist organization in this country, and in "Sybil" we have a graphic description of a trade combination—initiation. As a curious counterpoise to this statement, we are told that China and Japan are overrun with secret societies, one of which, "the Triad Society in China," has attracted the notice of many able writers.

In this our own epoch we have seen the rising, though let us hope the fall is not far off, of Fenians and Nihilists. These "dynamite" heroes, as they have been well called, who war with society, and on the lines of savage unforgivingness and barbaric cruelty, can only as such be put down by the strong, iron, pitiless hand of supreme authority. Those who take the sword must perish by the sword, and no law-abiding man, no one imbued with the benevolent, and civilizing, and ennobling principle of English law especially, can have any pity for these foolish and wicked men, who, by their senseless and insane proceedings, set both law and order, humanity and decency at defiance, and throw back for many generations probably the peaceful and assured progress of the human race.

Freemasons have been sometimes accused of being a secret political society, friends of confusion, fautors of revolution. Nothing can be less true than such a charge, often repeated, easily refuted. Freemasonry is a secret society no doubt, but especially tolerated and sanctioned by lawful authority in the countries where it pursues its beneficent mission. Its secrecy, let us note, is only lawful in that it is allowed by the State, and in England Freemasonry is specially pro-

tected by its deliberate exclusion by the Legislature from the operations of the Secret Societies Act. And thus it is in all countries where it is flourishing rightfully to-day that it is recognized and permitted by the State. No well-instructed or loyal Freemason will ever attend a meeting of Freemasons in any country where such meeting is forbidden, rightly or wrongly, wisely or foolishly, it matters not, by the supreme authority; and whenever the English Legislature specifically deprives English Freemasonry of its authoritative sanction, they will, on their own principles, cease to be a secret society, though they will no doubt continue to act as an open humanitarian association. But that day, let us hope, is far distant if it ever comes, as it would only be a proof, probably, that a regime of intolerance had set in. The great difference between Freemasonry and all other secret political societies, (we especially exclude all benefit societies, excellent and useful, like Odd Fellows, Free Gardeners, Foresters, Ancient Shepherds, Buffaloes, the Ark, and the like, from our parvenu,) the great difference, we repeat, between Freemasonry and other Secret Societies is that the former is conservative, in its non-political sense, of order and law, the others are destructive and revolutionary under all contingencies. The former sets before it and its members the approval of the sovereign power, of the supreme legislature, their support in arduous hours, its disapproval of all plots and conspiracies; the latter is essentially bent on the overthrow of the governing body, the uprooting of social and domestic institutions, the display of private revenge, and the baser temptations of individual gratification and personal advantage. The loyalty of Freemasons is practically now a proverb in this country; and we believe that wherever the true principles of Freemasonry are realized, and its great landmarks are upheld, there Freemasonry, like a truthful hand maid of religion, is beheld endeavouring to still the angry and turbulent waters of human strife and controversy by promulgating alike glory to God and peace to man, and all those greater duties and dearer blessings which bind us closely to our kind here, enabling us to spread on all sides of us the enduring and healing charms of domestic happiness, peaceful union, and civilizing progression.

FAR EASTERN ANCIENT RITES AND MYSTERIES.

BY BRO. C. PFOUNDES.

No. I.

THE researches of recent years by industrious Orientalists have developed a large amount of material of the highest interest to Freemasons. In the ancient rites and mysteries of Eastern people there are constantly occurring undoubted traces of emblematical significant ceremonies. In Sun and Nature Worship, and in Far Eastern Myths more especially, have we been enabled to discover facts of the highest importance.

The builders of the Temple must have learned the arts and mysteries handed down from predecessors of time immemorial, and the plan thereof, without doubt, was "full of meaning and fraught with grave import." In the most ancient times the builder's art was held in high esteem; and the work of the mason, significant of endurance, and of the high skill necessary in moving the enormous masses of stone of ancient buildings, would be above all the most important.

Going further back, even to the Creation, we find the cosmogony of ancient civilised people enfolded in Nature myths, but throughout all of them there appears distinctly recognised the "Great Architect" and His "builders." In one of the most universal and detailed myths of the Creation we find a description of a state of chaos, from which were resolved the purer or ætherial elements, the celestial regions; whilst the grosser portions were sublimated and precipitated, becoming a "waste of water," from which "a spot of land emerged," becoming a "pillar" between these elements. "Divinities" appeared; male and female human beings descended upon this "pillar"-like island, and, separating, circumvented the island, again meeting. Subsequently children were born, and to each was given a position, a duty, and a region to rule over. Step by step, the "earth and all therein," animate and inanimate, were created, and the fulness thereof, for the use of these human beings of Divine origin and their offspring. The first-born ruled the sun and day; another the moon and night; again, another provided food, and so on; a complete system of government being the result,—all "built up" with an elaboration of detail and emblematical signification of the most absorbing and interesting nature.

The life of civilised people of early, perhaps even pre-historic periods,—for undoubtedly there was a considerable amount of civilisation and culture in the far distant eras,—was not so selfish or

sordid as that of more modern times. Purity of thought, nobility of action, sentiments of a grander and more patriotic nature, are amply proved to have existed; and the high moral code and teaching of the patriarchal rule that obtained in those days has been preserved for us to investigate and to learn from.

It is not every one who lives abroad that observes the people of the country, or their history, customs, and other interesting matters; but those who do enter into such studies and researches are amply rewarded for their labour and devotion, as well as thus usefully employing much leisure time that is otherwise not well occupied, and is too often wasted and even actually misused.

There still exists throughout far Eastern lands not a few nations who preserve the traditions of their ancestors intact; who still follow the same life, observe the same rites, and practice the same customs as in the days of the "Builders of the Temple," and to the intelligent student these people's "social state" and "home life" form graphic living illustrations of the Old Testament. We are enabled to understand much that is entirely lost to us through the vernacular translations, and the condition of ancient times is brought vividly before us, it only requiring that we should be competent to hold conversation with the people in their own tongue, and, with but little stretch of imagination, live over again the life of the "days of the fathers."

An ancient deity is depicted, in one of the myths already alluded to, wielding the "Gavel;" and, in another, the "steps" to the "celestial summit" are also described in a word picture of profound significance. An analysis of "words," signs, and tokens reveals meanings that explain much that is otherwise incomprehensible.

Scientific investigation is proving, time after time, of the close connection and perfect inter-communication between distant nations; none the less complete, if not so rapid as it is in our day. Travelling took time, and journeys were matters of great importance, rarely being mere individual enterprises. Protection was needed, and "a something" that would be a passport, or a claim to friendly aid and shelter, would undoubtedly be adopted. It is a mistake to suppose Friendly, Benefit, and Co-operative Institutions a purely modern idea. Guilds with similar objects have existed, and still exist, in the East, some of them very influential, wealthy, and widespread in their fellowship and operations.

In ancient times, the "educational" power of these associations was ever kept prominently in view. The great teachers were students of human nature, in the true sense of the word; and accurately gauged the follies and frailties of mankind, appealing to both intellect and to instinct, each in turn as most desirable to gain the great end sought.

Might we not now learn valuable lessons from these ancients, to "work back" to teachings of days when the "sordid, narrow, selfish instincts" were less highly cultivated than at the present time, when men were not gauged by "success" in gathering the tokens of wealth alone, when the obtaining of pecuniary profit, of advance in social position were not the sole incentives to prompt our actions or to shape our lives?

WHERE SHALL WE GO TO FOR A HOLIDAY?

BY SENEX.

EVERYBODY needs a holiday, though, unfortunately, everybody does not obtain one. Happily a more genial view is prevailing as regards holidays than when I was a young man, and most of us, wherever our lot of life is cast, look forward and share in a summer holiday.

Just at this moment serious are the doubts, difficult the question, animated the debate, which besets many a good "pater familias." People have such different ideas where to go for, and how to enjoy a holiday. Some people prefer Scotland and its mountains; others adhere to lakeland and its pleasant waters; some are bent on Scarborough, Harrogate, the Isle of Wight, Broadstairs, Margate, Ramsgate, Folkestone; some are content with Felixstowe, Herne Bay, Whitstable, and Westgate-on-the-Sea. Not a few are more ambitious; they talk loudly of Switzerland and the Alpine Club, and the beauties of the lakes of Geneva and Lucerne, the wonders of Interlachen, the quieter charms of Sion, Montreux, and the Rhighi. A large section are wending their way to Etretat and Ostend; to a quiet Norman village, or a peaceful Brittany farmhouse; while a large section is intent on the churches of Antwerp, Ghent, Bruges, and the "Pays Bas" generally. A still larger party is bound for the Rhine, "am Rhein am Rhin, mien herz ist am Rhein;" while probably the most numerous section of all are shaping their course to Hamburgh, Ems, Wiesbaden, Kissingen, Carlsbad, Ischl, and the quiet haunts of Franconia, or the more weird attractions of the Black Forest. The "little village" soon promises to be deserted, except by those who have still to work, and who, for various reasons, give up this year the pleasant idea of green lanes

and the smell of hayfields, and have perforce to linger for duty and toil amid the dust, and the smells, and the turmoil of dear, dirty, ugly London.

A writer in the *Observer*, the other day, seemed to think that nobody really enjoys a holiday. That it is a myth, like a good many other myths just now, gradually being exploded and given up; and that so far from there being any pleasure or happiness in a holiday, most people positively count the hours of their absence from their Lares and Penates, and are glad to find themselves safe and sound at home again. We think that the writer of that long and sarcastic article must have been suffering from an indigestion, or be a lover of paradox. As a rule, people do not go where they do not want to go to, and do not travel at all unless they are willing and keen to have a holiday themselves. We can quite understand the case of a worthy head of a family, perhaps a discreet brother of our Order, a prudent and far-seeing man, who counts the cost of everything, hesitating at large abnormal expenditure, and being overpersuaded by his anxious wife and excited olive blossoms. But as a general rule, we fancy most of us enjoy a holiday, and if the sacred right conceded in Magna Charta to Englishmen to grumble, is always rather extensively used at home and abroad, we feel quite certain that not only much good comes from the summer holidays, but that the wanderers and loiterers enjoy themselves excessively. And the reason is obvious. It is pleasant for a few days to be free from petty, harassing, engrossing, and sordid cares. It is pleasant to know that you have not to wade through an interminable row of figures, master some disagreeable returns, or grow rabid over a terifically long bill of lawyer's costs. It is pleasant to exchange the drains, and dust, and omnibuses, and hansoms, and trains of London for cool lanes and fragrant trees, for sunny flowers and green hedges, for lake, and fell, and hill, and moorland, for the ozone of the briny ocean, for white sands, delicious plunges into the salty blue, for bathing machines and undress suits. It is pleasant to loiter idly under a shady tree, or sit under a sheltering rock, and "moon" over the wide expanse of water. It is pleasant, in short, to find yourself out on a holiday when, if you are a well-disposed being, if purse and liver are alike in fair order, you are yourself interested in everything, greatly benefited by sociable companionship and needed change.

There are some requirements, however, you cannot do without if your holiday is to be a pleasant memory in after days, if you are thoroughly to enjoy the opportunity and the scene. First of all be good-tempered. Don't be snarling or cantankerous. Secondly, put up cheerily with little discomforts. Thirdly, don't keep on carping and

growling, because your wonted hours are not, because you miss many things which make up your normal life at home. Fourthly, take things easily, old friend. Don't drag your wife and children to the station half an hour before the time. Don't feel convinced that the luggage has gone astray, and bother everybody's life out. Don't get into a dispute with cabmen, porters, waiters and chambermaids, and boatmen, about little "extras." Remember, it is their holiday too, to which they have been looking forward. It is their only chance for another twelve months. A very little often sends them smiling away, and will not hurt you. In short, make yourself amiable and accommodating; take a sunny view of life and things in general, and then you will soon find how the whole tone of the family circle becomes pleasant and agreeable too, and how you yourself experience the truth, that difficulties vanish and worries disappear.

There are for us all, no doubt, "holidays and holidays;" but to many of us toiling, moiling mortals ever, these summer jaunts may be happy episodes in our lives, in that they may bring to us some hours full of healthful rest and happy converse, when the mind freed for the nonce from common sublunary cares, can realize the contentment of others and the satisfaction of all around us, extracting happiness from veriest trifles, and enjoying gratefully and cheerily the striking scenes and golden moments of our summer holiday.

"FROM LABOUR TO REFRESHMENT."

BY BRO. GEORGE MARKHAM TWEDDELL,

"FROM Labour to Refreshment" is not wrong,
When Temperance and Harmony unite
To form for Masons innocent delight,—
The rational feast, wise speaking, and the song
Which elevates the soul. Then let us use
All things as they were meant by Him who made
Them for wise ends. True pleasures never fade
From memory: it is only their abuse
Which leaves a sting behind. We must be pure
If we'd be happy. Virtue is indeed
It own reward; but Vice will cause to bleed
The heart that harbours it. They must endure
The penalty who dare to disobey;
But blessings aye reward the souls who will obey.

THE LEGEND OF THE INTRODUCTION OF MASONS INTO ENGLAND.

BY BRO. HARRY RYLANDS, F.S.A.

Part II.

MY good friend, Bro. Woodford, having in his article on "The Antiquity of Stone Buildings in England," published in the *Masonic Magazine* for May last, to some extent at least followed in the lines commenced in my article published in April,* he must forgive me if I take exception to some of his statements and deductions.

The guild legends, that is I suppose the rough sketch of the history contained in the old *charges*, being probably all based in their main facts on one original (? not yet known), they naturally attribute to St. Alban the credit of the introduction of building into England, just as the ancient histories, being all more or less based on Gildas, Nennius and the works of Bede, give to the Romans the glory of first building a stone wall in Britain. It is interesting, however, to note that the Masonic Constitutions in making St. Alban a Mason, besides the extra wages, and the charter obtained by him from the King, only credit St. Alban with having the "governaunce" of the making of the *walls* of Verulam, and even this is not mentioned, as Bro. Woodford informs us,† in the two earliest Masonic MSS. In fact it does not appear until the middle of the sixteenth century.‡ Not even is it included, as far as I am aware, in the life of St. Alban, written in and for the Abbey named after him.

The chronicles, as Bro. Woodford states,§ and of this there seems no doubt, know nothing of St. Alban as a builder, he merely appears as a martyred convert to Christianity.

Bede, whether wrong or right in his statements as to the various walls built by the Britons and Romans, is *quite clear* in his description of them, and appears to have no doubt in his mind as to the manner of their construction, as will be seen from the extracts given anon.

---

* "Masonic Magazine," April, 1882, pp. 398-402. † *Freemason*, 1 April, 1882.

‡ The earliest copy of the Charges being that ascribed to 1560. See "Masonic Charges," by Bro. Hughan, pp. 4 and 31.

§ *Freemason*, 1 April, 1882.

Mr. Woodford states that the old legend of Alban takes us back to A.D. 286. It appears to me that the nearer evidence is obtained, as far as date goes, to the fact related, the nearer we are likely to be to the truth; and, as I have already mentioned, there is no evidence earlier than 1560 of the tradition that St. Alban was connected with building. Lidgate, to whom I hope to return in a future article, whatever he may say on the subject, can hardly be accepted as doing more than recording a tradition, accepted at his time, or about 1483, nearly 1200 years after St. Alban is said to have lived.

Of the records of building operations after the time of the invasion of the Romans, and that of St. Alban, as given in the early chronicles, notes will be found in this paper.

Bede,* when he mentions Paulinus having built the church at York, certainly says nothing about Roman artificers.† The same is the case with regard to Wilfrid, who is only credited with "founding" a monastery. Benedict Biscop, brought the Masons to Wearmouth from Gaul,‡ and the Abbot Ceolfrid sent masons to Naitan from the monastery of Wearmouth and Jarrow.§

Indeed, the early builders in England seem to have been imported from Gaul, and *not* from Rome, although they are said to have built "in the Roman manner," which I have already suggested was of stone, as distinguished from the turves, wattles and boards, used by the Britons.

To Gaul we may very naturally suppose the British people would turn for such assistance. Gaul was the nearest country to England, and it is well known that it contained better and larger monasteries, and that it was there the English monks went "for the sake of monastical conversation"‖ and the place of refuge to which they are said in the time of trouble to have retired.

Dunstan, who was born about 925, is not of course mentioned in Bede's History, which ends A.D. 731.

The same may be said of Swythun, who died, according to the Saxon chronicle, in 861.

Ædde, Eddi, Eddius or Heddius, as he is differently named, was a friend of Wilfrid (who was elected Bishop of York in 664 and died in 709), went abroad with him during his troubles and died at Ripon about 720. In the life of Wilfrid, by Eddius, it is stated¶ that

---

* Lib. ii., cap. xiv. † See extract printed below.

‡ See "Masonic Magazine," April, 1882.

§ "Bede Ecc. History," lib. v., cap. xxi. *Freemason*, 3 Sep., 1881. The full extract is given below.

‖ "Bede Ecc. History." lib. ii., cap. vi., and lib. iii., cap. viii.

¶ "Vita Wilfridi," cap. xiv. Caxton Society.

Wilfrid travelled about with singers, masons [cæmentariis] and artizans,* that he restored York, then in ruins,† that he built Ripon ‡ and that he miraculously restored Bothlem, a young man who fell from the roof during the building of Hexham.§

There is, however, no word of Roman masons. Richard of Hexham can hardly, I think, be taken as evidence in the present instance, as he died about 1190, and dealt only with events during and after the reign of King Stephen.

The statement that Benedict Biscop was connected with *Monmouth* is no doubt a printer's error. The conjoined abbeys of Wearmouth and Jarrow were the ones that he built, or as they are called by Bede ‖ "quod est ad ostium Viuri amnis, et juxta amnem Tinam, in loco qui vocatur 'In Gyruum.'"

I cannot agree with Bro. Woodford that the Early British and Anglo-Saxon buidings were for the most part of stone, but am inclined to believe that they were largely built of wattles and wood, even as regards the body or walls of the churches.

Certainly the poem of Alcuin, who died in the year 804, contributes no new fact to our knowledge when he writes of a church founded 780, as Bede informs us that the church of York was commenced *of stone*,¶ by Paulinus in 627 and, finished by Oswald, who was killed about 642.

Benedict Biscop, who died about 690, is credited by Bede not absolutely with *first* introducing the art of building of stone into England in 674, but with first importing from Gaul makers of glass—"a kind of workmen hitherto unknown in Britain."** He obtained from Rome only those things which he could not discover, "even in Gaul."

William of Malmesbury [ob. 1143] seems to be the first of the chroniclers who gives Benedict Biscop the credit of first introducing masons into England,†† and his work was used with others in the composition of the account given in Stowe.

Dr. Giles thus translates the passage: "He being the first person who introduced into England constructors of stone edifices, as well as makers of glass windows;‡‡ . . . . . for very rarely before

---

* "Vita Wilfridi," cap. xvi. † Ibid. Cap. xvii.

‡ Ibid. Cap. xxiii. § Ibid. Cap. xxii.

‖ "Ecc. History," lib. v., cap. xxi.

¶ Bede. "Ecclesiastical History," lib. ii., cap. xiv. and cap. xx.

** Lives of the Abbots Benedict, etc. "Eccles. Hist. of England," p. 607. "Masonic Magazine," April, 1882, p. 401.

†† William of Malmesbury. "Bohn's Antiquarian Library," p. 54-5.

‡‡ Quod artifices lapidearum ædium et vitrearum fenestrarum primus omnium Angliam asciverit . . . . . neque enim ante Benedictum lapidei

the time of Benedict were buildings of stone [buildings with regular courses of stone] seen in Britain, nor did the solar ray cast its light through the transparent glass." It would be more correct probably to translate "neque enim" by "neither," instead of "very rarely," by which alteration perfect sense is obtained.

Florence of Worcester, who died in 1118, is a very late authority, and can hardly do more than repeat the words of his predecessors. In fact, the portions relating to England that he inserted in the work of Marianus are in the earlier part taken from Bede, the "Saxon Chronicle," and "Asser's Life of Alfred."

His opening sentence is the history of the stone wall built by the Romans in place of that built of turves by the Britons. Like Bede* he states that Benedict Biscop went *six* times to Rome, but has only a casual mention of the foundation of the monastery. Of these visits I have already printed some account in the first part of this paper†

In the Charter of Edgar, granted in A.D. 974, or 688 years after the time of St. Alban, and 300 years after the building of the abbey of Wearmouth and Jarrow by Benedict Biscop, it is not quite clear that only the roofs of the monasteries are referred to. Dr. Giles thus translates the text of William of Malmesbury, who quotes the charter‡:—"that I should rebuild all the holy monasteries throughout my kingdom, which as they were outwardly ruinous, with mouldering shingles§ and worm-eaten boards, even to the rafters, so, what was still worse, they had become internally neglected, and almost destitute of the service of God." The original text reads as follows:‖ "quæque in regno meo sancta restaurare monasteria quæ velut muscivis scindulis cariosisque tabulis tigno tenus visibiliter diruta; sic, quod majus est, intus a servitio Dei ferme vacua fuerant neglecta."

The use of the words "even to the rafters" after "worm-eaten boards" is very suggestive.

In the MS. Register of Malmesbury Abbey, written at the end of the thirteenth or beginning of the fourteenth century preserved in the Public Record Office, and published by order of the Master of the Rolls

---

tabulatus domus in Britannia nisi perraro videbantur, neque perspicuitate vitri penetrata lucem ædibus solaris jaciebat radius.—Lib. i., cap. 3. "English Hist. Soc," vol. i., p. 82.

* "Vita S. Benedicti," &c. English Historical Society, p. 145.

† "Masonic Magazine," April, 1882.

‡ Book ii., cap. viii. Bohn's edition, p. 155.

§ Shingles were wooden tiles for covering roofs.

‖ "English Historical Society," William of Malmesbury, vol. i., p. 247.

in 1879, another copy of this charter is given (Caput xxxix, vol. i., p. 316) which agrees word for word with the above Latin text. Another similar copy will be found in Kemble's "Codex Diplomaticus Arvi Saxonici" vol. iii., p. 113, published by the English Historical Society, taken from MS. Lansdowne, 417, folio 12 b.

The early Chronicles abound in instances of various Bishops and religious votaries having founded, built, or restored churches and other sacred edifices. The mode of expression used, as has been often stated, is, however, in most instances, so very vague that no certainty can be arrived at as to the character of the buildings themselves.

"The Rev. Peter Roberts writes in "Collectanea Cambrica," p. 297: Later writers have in general presumed, from the customs of their own times, that *founding a church* and *building a church* were nearly or exactly the same thing, and confounded the congregation with the edifice. The objections of Lactantius to edifices for prayer, prove that the Christians even to his time had erected none, though they probably soon after converted the heathen's temples to that use. When, therefore, Lucius is said to have founded churches in all the cities of Britain, this must be understood not of edifices but of *Christian communities* so called." [Lactantius died about 325–330].

Much has already been written on these ancient histories, dealing more or less particularly with the art of building as described in them. The subject is always an interesting one, as showing what was the belief on these matters at the time the records were written, although the information there given may not, and is not on all occasions, strictly to be relied on. My object in taking up the subject was to find, if possible, the foundation for certain legends and traditions preserved in the records of the Craft, and to place in a collected form such references to the building art as are to be found in the chronicles.

How much of the general history and geography these early historians took from classical, rather than from native sources, is a matter of question; but in such matters as the building of the churches and abbeys, there can be no doubt that the information they gave was original.

Few persons, I think, can read the Book of Constitutions, compiled by Dr. Anderson in 1723, and other early works, without noticing that there was running through the minds of the authors a belief that Freemasonry was connected with the art of building.* Many of those who particulary encouraged the art were recorded as having been Grand Masters or other officers. This is true alike to a great extent of the ancient charges, and of the later histories; and whatever

* *Cf. Freemason*, Dec. 10, 17, 24, 1881.

may be the opinion now as to this connexion, we can hardly overlook the fact that it was the belief up to a comparatively recent date.

In my last article* a long extract was printed, giving what we may fairly take as being the history, or rather legend, of the introduction of masons into England as generally accepted in the year 1720, but a few years after the formation of a Grand Lodge, by the Four old Lodges.

This extract from Stow, based as will be seen on the Chronicles, gives to the Romans the credit of introducing the use of Stone Walls† into England about the year A.D. 434. The Saxons, we are told, "used but Wooden Buildings," and "Masons and Workmen in Stone" *i.e.* "Artificers of Stone Houses, Painters and Glaziers," were not "brought hither" until the year A.D. 680.‡ A church was then built in the "Roman manner."

But, to return to the Chronicles, Gildas, who died about A.D. 570, mentions§ that the Island of Britain is "famous for eight and twenty cities, and is embellished by certain castles, with walls, towers, well barred gates, and houses with threatening battlements built on high." And again|| that the Britons built a wall at the recommendation of the Romans across the island from one sea to the other. "This wall, however," (he writes) "being made of turf instead of stone, was of no use to that foolish people, who had no head to guide them." The wall having failed to protect them against the invasion of the Picts and Scots, the Britons again invited the Romans to come over and protect them against their enemies. Before finally leaving the Britons to defend themselves,¶ the Romans "with the help of the miserable natives, built a wall different from the former, by public and private contributions, and of the same structure as walls generally, extending in a straight line from sea to sea, between some cities which, from fear of their enemies, had there by chance been built." "They erected towers at stated intervals commanding a prospect of the sea," on the South coast of England, where their ships lay.**

---

* "Masonic Magazine," April, 1882.

† Whether the wall was really built at this time, does not, I think, at the present time enter into the argument. We are dealing with *legends and traditions as believed at certain dates.*

‡ It will be seen from the extracts given below, that several Kings summoned workmen from various "countries" to erect castles or other buildings, but these countries were probably contained in the Island of Britain.

§ Cap. ii, 3. Translation by Dr. Giles. Bohn, 1866, p. 299. "Six Old English Chronicles." This is repeated by Bede with but slight alteration, chap. i.

|| Ibid. Cap. ii., sec. xv., Bohn's edition, p. 305.

¶ Cap. i., sec. xviii, Bohn's edition, p. 306.

** Cf. "Geoffrey of Monmouth," book vi., cap. 3. Stow's account, &c.

In describing the general destruction of the towns, &c. by the Saxons, Gildas writes:* "Lamentable to behold, in the midst of the streets lay the tops of lofty towers† tumbled to the ground, stones of high walls, holy altars, &c. &c."

Nennius, who flourished about 620, in describing Britain‡ states: 'It has also a vast many promontories, and castles innumerable, built of brick and stone."

Here the words *brick* and *stone* are added to the account given by Gildas.

In another place§ the wall described above is mentioned, and Dr. Giles‖ informs us that in one of the MS. of this history it is stated:

"The above Emperor, Severus, constructed it of rude workmanship, in length 132 miles. . . . . The Emperor Carausius afterwards rebuilt it, and fortified it with seven castles between the two mouths: he built also a round house of polished stones on the banks of the river Carun [Carron]¶: he likewise erected a triumphal arch, on which he inscribed his own name in memory of his victory." The Emperor Carausius died, about A.D. 293.

Nennius records: Monasteries having been erected, one is called a large one** but no mention is made of the manner in which they were built, except where†† in telling of the search made by Vortigern for a fitting site upon which "to build and fortify a city." Nennius writes, that when a fitting site had been found "Then the King sent for artificers, carpenters, stone-masons, and collected all the materials requisite for building‡‡." It is with regard to the story of the whole of these materials having been swallowed up into the earth in one night that we are introduced to the Enchanter Merlin, who triumphs over the King's magicians, and explains the cause of the disaster. This fable was repeated without mention of stone-masons, &c., and with some alteration by other chroniclers.

Geoffrey of Monmouth (Bishop of St. Asaph about the year 1152) in his "Historia Britonum" in spite of the romance in which he so often

---

* Cf. "Geoffrey of Monmouth, book vi., cap. 3, p. 311. Bohn's Edition.

† These "tops of towers" seem probably to have been made of wood.

‡ Cap. iii., sec. vii. Bohn's Edition, p. 386.

§ Ibid. Sec. xxiii.

‖ "Six Old English Chronicles." Bohn, 1866, p. 393.

¶ *Vid.* "Elton Origins of English History,"—also about Roman Wall, p. 329.

** Caput iii., sec. xlviii. "Bohn's Edition," p. 407.

†† Ibid. Sec. xl., p. 401.

‡‡ "Et ipse artifices congregavit, id est, lapicidinos, et ligna et lapides congregavit, et cum esset congregata omnis materia, in une nocte ablata est materia, t tribus vicibus jussit congregari, et nusquam comparuit."—English Historical ociety.—"Works of Nennius," p. 31.

indulges, and the fables that he is so fond of relating, adds some information as to matters of building. It is stated* that his history was a translation from that written in the Welsh language by Saint Tysilio who flourished A.D. 660-680.

In the work by Geoffory of Monmouth we read† of a castle being again fortified; that a city [London] was built by the imaginary King Brutus, which he called New Troy‡, "But afterwards, when Lud, the brother of Cassibellaun, who made war against Julius Cæsar, obtained government of the kingdom, he surrounded it with stately walls, and towers of admirable workmanship, &c."—that at a vault§ "under the River Sore, in Leicester, and which had been built originally under the ground to the honour of the God Janus"—"all the workmen of the city‖ upon the anniversary solemnity of that festival used [here] to be begin their yearly labours."¶

At the time Belinus is said to have been king of Britain** he "summoned all the workmen [operarios] of the island, together, and commanded them to pave a causeway of stone and mortar [viam ex cœmento et lapidibus fabricari] which should run the whole length of the island"†† from Cornwall to Caithness. He is also said to have built‡‡ cities and "a gate of wonderful structure in Trinovantum [London], upon the banks of the Thames, which the citizens after him name Billingsgate to this day." Over it he built a prodigiously large tower.§§ His son‖‖‖ ornamented the city of Legions

---

* "Manual of British Historians," p. 4, 1845, by W. Dunn Macray.

† Book i., cap. x., "Six Old English Chronicles," p. 97. Bohn.

‡ Book i., cap. xvii. Bohn's Edition, p. 108.

§ Book ii., cap. xiv. Bohn's Edition, p. 119.

‖ "Ibi omnes operarii urbis adveniente solemnitate diei, opera quæ per annum, acturi erant, incipiebant."

¶ In the translation from the Welsh, attributed to Tysilio, "Collect. Cambrica," by Rev. P. Roberts, London. 1811, p.p. 44-5, there are differences in the text. The cavern is said to have been "magnificently constructed" and the last sentence reads, "Here likewise all the artificers of the kingdom were assembled annually to work at what trade soever they were to pursue to the end of the year from that time." See also a note on this ceremony in the same work, p. 354.

** Book iii., cap. v. Bohn's Edition, p. 125.

†† The Welsh version as above, p. 52, says that he assembled "masons" "to make roads of stone and mortar according to law." Mr. Roberts, in a note, expresses the opinion that this indicates that there were "companies of Artificers under the appellation of *Masons of Britain, &c.* This seems to have been the case, he adds.

‡‡ Book iii., cap x. Bohn's Edition, p. 130.

§§ Lib. iii., cap. x. Bohn's Edition, p. 131.

‖‖‖ Ibid. Cap. xii. Bohn's Edition, p. 132.

"with buildings and fortified it with walls."* A Tower of London is mentioned as a place of confinement at a later date† and in the reign of King Lud‡ it is stated that "he becomes famous for the building of cities, and for rebuilding the walls of Trinovantum, which he also surrounded with innumerable towers. He likewise commanded the citizens to build houses§ and all other kinds of structures in it, so that no city in all foreign countries to a great distance round could show more beautiful palaces." Cæsar is recorded to have built a tower of refuge, at a place called Odnea, before his second expedition to Britain‖ and Claudius commands the city of Gloucester to be built.¶ In the Welsh version (pp 83-4), Claudius Cæsar is said to have built walls of "stone and mortar" when attacking Caer Peris. Walls, including the one so often referred to as having been built by the Romans, fortifications, churches, &c., &c., are mentioned as having been built or restored** at various times. A statue of Cadwalla, it is recorded,†† was made life size of bronze, and set upon a brazen horse over the west gate of London. When Vortigern,‡‡ not knowing how to act against the Saxons,§§ built by the advice of magicians a very strong tower for his own safety, on Mount Erir "where he assembled workmen [masons]‖‖ from several countries, and ordered them to build the Tower. The builders [stonecutters] therefore, began to lay the foundation, &c." Again¶¶ when Aurelius

---

* Its "old walls and buildings" are mentioned. Book iv., cap. xix. Bohn's Edition, p. 155.

† Book iii., cap. xviii. Bohn's Edition, p. 135.

‡ Book iii., cap. xx. Bohn's Edition, p. 137.

§ Welsh version, p. 66, says "he built magnificent houses in the city."

‖ Book iv., cap. vii. Bohn's Edition, p. 143. Welsh version, p. 77, says "the fort of Odina."

¶ Book iv., cap. xv. Bohn's Edition, p. 152.

** Book v., cap. ii. Bohn's Edition, p. 157; cap. xiii. Bohn's Edition, p. 170; Book vi., cap. i. & iii. Bohn's Edition, p. 174-6; cap. xi. Bohn's Edition, p. 185; cap. xvii. Bohn's Edition, p. 192; Book vii., cap. iv. Bohn's Edition, p. 201; Book viii., cap. ii. Bohn's Edition, p. 208; cap. ix. Bohn's Edition, p. 214; Book ix., cap. xii. Bohn's Edition, p. 242; Book xii., cap. x. Bohn's Edition, p. 285.

†† Book xii., cap. xiii. Bohn's Edition, p. 287.

‡‡ Book vi., cap. xvii. Bohn's Edition, p. 192.

§§ "Vocatis denique Magis suis, &c. . . . Qui direxerunt ut ædificaret sibi turrim fortissimam, ... venit tandem ad Erir montem: ubi coadunatis ex diversis patriis cæmentariis turrim jussit construere. Convenientes, itaque lapidarii, eam fundare cœperunt."

‖‖ Masons also in the Welsh version, p. 118. There are also slight differences in the wording.

¶¶ Book viii., cap. ix. Bohn's Edition, p. 214.

had routed all his enemies he summoned the consuls and princes to York, and gave orders for the restoration of the Churches destroyed by the Saxons, and "after fifteen days, when he had settled workmen in several places, he went to London."* In his journey through the country he restores the city of Winchester; and when at Salisbury, where lay buried many of the nobles murdered by Hengist, he conceived the idea of perpetuating their memory by some important monument. "For this purpose he summoned together† several carpenters and masons,‡ and commanded them to employ the utmost of their art in contriving some new structure for a lasting monument of those great men." But they being uncertain of their own skill refused, and Merlin, the Prince of Enchanters, is recommended by an archbishop as being better skilled than all others "in mechanical contrivances."§ He being requested to undertake the work, advises the removal of the Giant's Dance, and upon this is introduced the legend of the removal of Stonehenge from Ireland to its present site.‖ Cables are prepared, with other arangements, to move the monument, but all of no avail, and it is not until Merlin places in order the machinery required that the stones are removed, with "astounding facility."¶ To Merlin is given the honour of again erecting the stones on Salisbury Plain.** It may then be fairly concluded that the Prince of Enchanters was an admirable member of his craft!

The next in order of the Chroniclers is the Venerable Bede, whose "Historia Ecclesiastica gentis Anglorum," became, from its great value, so justly the source from which succeeding chroniclers gleaned much of the information. Bede was the author of several works written during a lifetime of sixty-three years, *i.e.*, from 672 to 735.

When Cæsar, at his second landing in Britain attacks the Britons for the second time, they posted themselves on the banks of the Thames, under the command of Cassibellaun,†† "and fenced the banks

---

* "Operarios diversos in diversis locis statuisset." This is not in the Welsh version, p. 125.

† Book viii., cap. x. Bohn's Edition, p. 215.

‡ Convocatis itaque undique artificibus lignorum et lapidum præcepit ingeniis uti novamque structuram advenire, quæ in memoriam tantorum virorum in ævum constaret. Cumque omnes ingeniis suis diffidentes repulsam intulissent.

§ In the Welsh version, p. 128, Merlin says: "Yet they will not be had by corporal strength, but by science." He is called in the same version, p. 129, "the most scientific man of the age."

‖ Book vii., cap. xii. Bohn's Edition, p. 216.

¶ Welsh Version, p. 130, says: "by his art alone drew them freely," &c.

** Welsh Version, p. 130: "which he did; and by so doing manifested the superiority of genius over simple strength."

†† Bede, "Eccles. Hist.," chap. ii., p. 8. Translated by Dr. Giles. London, 1845.

of the river and almost all the ford under water with sharp stakes: the remains of these are to be seen to this day, apparently about the thickness of a man's thigh, and being cased with lead remain fixed immovably at the bottom of the river."

Other items of the usages in building appear under the date A.D. 429. It is mentioned that a fire* having broken out in a cottage "burned down the other houses which were thatched with reed." Again,† a fire, "the sparks flew up and caught the top of the house, which being made of wattles and thatch, was presently in a flame." "The house was consequently burnt down, only that part on which the earth‡ hung remained entire and untouched."

St. Ceadda, who died A.D. 672, was§ entombed in "a wooden monument, made like a little house, covered, having a hole in the wall, through which those that go thither for devotion usually put in their hand, and take out some of the dust." But stone coffins are also mentioned A.D. 694 and 660.‖

In the letter of Pope Gregory, A.D. 601, in writing of the temples of Idols, it is said that they should be converted to Christian service, if they are "well built," and that then, near them the people "may build themselves huts of the boughs of trees." ¶

Wooden Churches are mentioned. The Church** of St. Peter at York was built ("which he himself had built") by King Edwin "of timber [de ligno], in A.D. 627, "whilst he was catechising and instructing in order to receive baptism."†† The church also built by this King at Campodunum is burnt by the Pagans. "But the altar, being of stone, escaped the fire."‡‡ A.D. 651, St. Aidan having leaned against a post placed on the outside of a church to strengthen the wall, when this church is three times burnt down, the post is saved.§§ St. Aidan was on his death succeeded by Finan, who built a church at "Lindisfarne, the episcopal see; nevertheless, after the manner of the Scots, he made it, not of stone, but of hewn oak, and covered it with

---

* Bede, "Eccles. Hist., book i., cap. xix., p. 32. Translated by Dr. Giles. London, 1845.

† Ibid. Book iii., cap. x., p. 138. "Volantibus in altum scintillis, culmen domus, quod erat virgis contextum ac fœno tectum, subitaneis flammis impleri."

‡ Some sacred earth.

§ "Eccles. Hist." Book iv., cap. iii., p. 199. Translated by Dr. Giles. "Sepulcri tumba lignea, in modum domunculi facta."

‖ Ibid. Book iv., cap. xi., p. 213, and cap. xix., p. 230.

¶ Ibid. Book i., cap. xxx., p. 61. "Bene constructa sunt." "Tabernacula sibi circa easdem ecclesias . . . de ramis arborum faciant," &c.

** Called successively in the Text "ecclesia" and "oratorium."

†† Ibid. Book ii., cap. xiv., p. 107.

‡‡ Ibid. P. 108. §§ Ibid. Book iii., cap. xvii., pp. 150-151.

reeds." This is A.D. 652,* and we learn† that "Eadbert, also bishop of that place, took off the thatch, and covered it, both roof and walls, with plates of lead."

Immediately King Edwin had been baptised, in the wooden church he had himself built as mentioned above, "he took care, by the direction of the same Paulinus, [the bishop] to build in the same place a larger and nobler church of stone, in the midst whereof that same oratory which he had first erected should be enclosed."‡ This is in A.D. 627. Paulinus in A.D. 628,§ builds in the city of Lincoln "a stone church of beautiful workmanship," "the walls of which," Bede adds, "are still to be seen standing."

Under A.D. 565, in writing of St. Columba, Bede mentions an episcopal see "famous for a stately church." . . . . "The place belongs to the province of the Bernicians, and is generally called the White House, because he [Ninias] there built a church of stone, which was not usual among the Britons."‖ Ninius was of the British nation, and "had been regularly instructed at Rome in the faith and mysteries of the truth."

About A.D. 660,¶ Bishop Cedd, having received "places for building a monastery or a church," and being summoned by the King, entreated his priest Cynebil, who was also his brother, "that the religious work might not be intermitted" . . . "to complete that which had been so piously begun. Cynebil readily complied, and when the time of fasting and prayer was over, he there built the monastery, which is now called Lestingau." When Cedd died, "he was first buried in the open air, but in process of time a church was built of stone in the monastery" [de lapide facta]. The church at Verulam** is said to have been erected of "wonderful workmanship" . . . . "when peaceable Christian times were restored."

A church†† near Canterbury, it is stated, was "built whilst the Romans were still in the Island," and a church within this city,‡‡ Augustine "was informed, had been built by the Ancient Roman Christians." Here also§§ was built by Ethelbert the church of S.S

* "Eccles. Hist." Book iii. cap. xxv., p. 170. Trans. by Dr. Giles. "More Scottorum, non de lapide, sed derobore secto, totam composuit atque arundine texit."

† Ibid.

‡ Ibid. Book ii., cap. xiv., p. 107. "De lapide fabricare basilicam, in cujus medio ipsum, quod prius fecerat, oratorium includeretur." This would be somewhat similar to the celebrated churches at Loretto, Assisi, and others.

§ Ibid. Cap xvi., p. 110. "Ecclesiam operis egregii de lapide fecit."

‖ Lib. iii., cap. iv. "Ecclesiam de lapide, insolito Brittonibus more fecerit."

¶ Ibid. Book iii., cap. xxiii., p. 165. ** Ibid. Book i. cap. viii., p 16.

†† Ibid. Book i., cap. xxvi., p. 42. ‡‡ Ibid. Book i., cap., xxxiii., p. 66.

§§ Ibid. Book i., cap. xxxiii., p. 66.

Peter and Paul "from the foundation." In A.D. 640,* Ethelberga having died when the church which she had begun to build in her monastery was only "advanced half-way;" owing to the brothers being occupied with other things, "this structure was intermitted for seven years," and was left unfinished "by reason of the greatness of the work."

A "most noble monastery" is mentioned† under the dates A.D. 603, 613, and 709. Bede writes of Bishop Acca that he "made it his business, and does so still, to procure relics . . . . . to place them on altars, dividing the same by arches in the walls of the church."‡

In the *Freemason* § I printed the record from Matthew Paris of Naitan, King of the Picts, sending for architects.‖

Bede says, under A.D. 710,‖ that the letter was sent to Ceolfrid, Abbot of Jarrow¶ "to have architects sent to him to build a church of stone] in his nation after the Roman manner." "Sed et architectos sibi mitti petiit, qui juxta morem Romanorum ecclesiam de lapide in gente ipsius facerent."**

The architects (architectos) were sent as desired, but it does not appear if the church was built.

Ceadda, Bishop of "Litchfield," "built himself a habitation mansionem] not far from the church wherein he was wont to pray and read with seven or eight of the brethren;"†† and St. Cuthbert, in A.D. 664, "with the assistance of the brethren, built himself a small dwelling with a trench about it, and the necessary cells and an oratory."‡‡ In A.D. 704-9,§§ a monk, who "lived ignobly," and was "much addicted to drunkenness, and other pleasures of a lawless life" had been "long and patiently borne with . . . . . on account of his usefulness in temporal things, for he was an excellent carpenter." "Erat enim fabrili arte singularis."

Writing of Severus, A.D. 189, Bede says:‖‖‖ "he thought fit to divide that part of the island, which he had recovered from the other unconquered nations, not with a wall, as some imagine, but with a rampart. For a wall is made of stones, but a rampart, with which camps are fortified to repel the assaults of enemies, is made of sods,

* "Eccles. Hist." Book iii., cap. viii., p. 135. Trans. by Dr. Giles.

† Book ii., cap. ii., pp. 77 and 79. ‡ Ibid. Book v., cap. xx., p. 314.

§ *Freemason*, Sep. 3, 1881. ‖ Hist. Eccles. Book v., cap. xxi., p. 315.

¶ It must not be forgotten that this church was built of stone by architects brought from Gaul, in 674, according to Bede.

** English Historical Society. Beda, "Historica Ecclesiastica," p. 393.

†† "Ecclesiastical History." Translated by Dr. Giles. Book iv., cap. iii., p. 194.

‡‡ Ibid. Book iv., cap. xxviii., p. 256. §§ Ibid. Book v., cap. xiv., p. 297.

‖‖‖ Ibid. Book i., cap. v., p. 11.

cut out of the earth, and raised above the ground all round like a wall, having in front of it the ditch whence the sods were taken, and strong stakes of wood fixed upon its top. Thus Severus drew a great ditch and strong rampart, fortified with several towers, from sea to sea; and was afterwards taken sick and died at York," &c.*

"Then the Romans ceased to reign in Britain, almost 470 years after Caius Julius Cæsar entered the island. They resided within the rampart, which as we have mentioned, Severus made across the island, on the south side of it, as the cities, temples, bridges and paved roads there made, testify to this day."

"On account of the irruptions of these nations,‡ [the Picts and Scots in A.D. 414], the Britons sent messengers to Rome with letters in mournful manner, praying for succours, and promised perpetual subjection, provided that the impending enemy should be driven away. An armed legion was immediately sent them, which, arriving in the island, and engaging the enemy, slew a great multitude of them, drove the rest out of the territories of their allies, and having delivered them from their cruel oppressors, advised them to build a wall between the two seas, across the island, that it might secure them and keep off the enemy; and thus they returned home with great triumph. The islanders, raising the wall, as they had been directed, not of stone, as having no artist capable of doing such a work,‡ but of sods, made it of no use. However, they drew it for many miles between the two bays or inlets of the seas, which we have spoken of, [one of which runs in far and broad into the land of Britain, from the Eastern Ocean, and the other from the Western, though they do not reach so as to touch one another], to the end that where the defence of water was wanting they might use the rampart to defend their borders from the irruptions of the enemies. Of which work there erected, that is, of a rampart of extraordinary breadth and height, there are evident remains to be seen at this day."

Bede then tells that as soon as the Romans had left the country, the old enemies attacked the Britons. Another request is sent to Rome sometime in the year, or soon after A.D. 415, and a legion comes to Britain, "arriving unexpectedly in autumn." The enemy is slaughtered, and the Romans inform the Britons that they cannot again undertake such troublesome expeditions, advise them "to handle their weapons like men," and to fight their own enemies, "and thinking it might be some help to the allies, whom they were forced to abandon,

* About A.D. 407. Ibid. Book i., cap. xi., p. 19.

† Ibid. Book i., cap. xii., p. 20-22.

‡ "Ut pote nullum tanti operis artificem habentes."—English Historical Society. Beda. Hist. Ecc., p. 28.

hey built a strong stone wall from sea to sea, in a straight line between he towns that had been there built for fear of the enemy, and not far rom the trench of Severus. This famous wall, which is still to be seen, vas built at the public and private expense, the Britons also lending heir assistance. It is eight feet in breadth, and twelve in height, in a traight line from east to west, as is still visible to beholders. This eing finished they gave the dispirited people good advice, with patterns o furnish them with arms. Besides, they built towers on the sea-oast to the southward, at proper distances, where their ships were, ecause there also the irruptions of the barbarians were apprehended, nd so took leave of their friends never to return again."

Another casual mention of the stone wall built by the Romans ccurs Book III, cap. ii, p. 122.

Here are three dates given: A.D. 407, for the rampart of turves, with he ditch made by Severus; A.D. 414, a turf rampart built by the Britons; and finally the stone wall built by the Romans about A.D. 446; the two last being after the third seige and sack of Rome; but whether it is possible or likely that the Romans, owing to the bad state of their own affairs, could send legions to help the Britons has been argued and discussed many times, for example in Bruce's Roman Wall, and the Lapidarium Septentrionale, &c. It is not, however, so much as historical facts that I am dealing with these isolated mentions, of masonry, but as legends and traditions believed and accepted as history at a certain date, by Beda, 672–735, and repeated by others, ending with Stow in 1720, when there existed certainly at the latter date, and for 160 years previously, another and independent legend, for which no authority is forthcoming. Indeed, with regard to the truth of the Masonic legend of St Alban, I feel almost inclined to adopt the words of William of Newburgh, the Chronicler, when writing of Geoffrey of Monmouth: "Therefore, let Beda, of whose wisdom and integrity none can doubt, possess our unbounded confidence, and let his fabler, with his fictions, be instantly rejected by all."

EARLY HAUNTS OF FREEMASONRY.

Great Queen Street and Vicinity.

(*Continued from page* 34).

THE average Londoner, who makes his way westward from Lincoln's-inn-fields *vid* Great Queen Street, hardly bestows a thought on the many interesting associations that are connected with it. Why should he, indeed? Its houses are not palatial in appearance; its shops, with a few exceptions, not particularly attractive, not such, at all events, as he would expect to find in what is, unquestionably, a busy thoroughfare. There is, it is true, an air of substantiality about most of the houses and other buildings, as if a good deal of hard and remunerative work were done by the owners or occupiers. Nor is the neighbourhood a particularly odorous one. Lincoln's-inn-fields, according to the old Chronicler, was, and it may be admitted still remains, "a very curious, spacious place, with an excellent *air*, and therefore garnished with three rows of very good houses." But Drury-lane, Great Wild-street, Parker's-street, and others we might name, are not the localities which a reasonable person in search of fresh air would select for purposes of perambulation. Be this as it may, there are probably few who have visited the neighbourhood once who would care to repeat the visit, except on business, to join in some festivity at Freemasons' Tavern, or because, being members of the Mystic Fraternity, they are desirous of exhibiting their interest in the work that is continually being done quietly, yet none the less efficiently, at its head-quarters all the year round. Either of these reasons is a very sufficient one; but the last of the three it is that explains the deep interest we take in Great Queen-street and its surroundings, be they the "curious, spacious place," such as is Lincoln's-inn-fields, or dingy, dismal, and out-at-elbows like Drury-lane. This, too, will explain why it is we have made it our business to rout up old records and make ourselves acquainted with some portion of its history, so that we may initiate our readers into some, at all events, of its numerous and interesting associations.

We remarked in our opening article that this particular locality appears, for reasons which we cannot pretend to explain, to have from the very outset found favour with the members of the Craft. At the time our Grand Lodge was constituted Parker's-lane was the home of

one of the Four Old Lodges. In the list of lodges for 1723, we find lodges meeting at the Queen's Head, Turnstile; at the Castle, Drury-lane; at the Sun, Clare-market; at the Queen's Head, in Great Queen-street itself, and elsewhere close at hand; and later lists tell the same tale of brethren meeting and practising the rites of Freemasonry in and around the spot where now for more than a century has stood the head-quarters of the Craft. So let us conjure up memories of past days and picture to ourselves, if we can, what Great Queen-street was like in the good old time, when London was not a tenth of its present size, and long before Freemasonry, as at present constituted, was known.

Be it stated, then, in the first place, that what is now Great Queen-street was so named in honour of Queen Elizabeth, though it was not till the close of that illustrious sovereign's reign that it could boast of being a roadway, with just a few houses on the south side. Originally, it was a mere footpath, leading from Lincoln's-inn-fields westwards, and separating the southern or Aldewych-close from the northern, which later on received the name of White-hart-close, and extended as far as Holborn. In Elizabeth's time, owing no doubt to increased traffic, the footpath became a roadway; but up to 1593 it could boast of no houses. Even thirty years later there were only fifteen on the south side, which was quite open to the country. It requires a very considerable stretch of the imagination to picture to oneself green fields where now is one of the busiest of the side thoroughfares of London; green fields where now the *Freemason* and this magazine are printed and published. Well, even in our own time, there have been, perhaps, as conspicuous changes. But changes, if they strike us as having been more marked two centuries and a half ago, were not so rapid as they are now. The work of building additional houses was not continued till after the Restoration of the Stuarts, and the south side was then completed from designs which are said to have been prepared by the great English architect, Inigo Jones, then deceased, and his pupil, Webbe. Then gradually inroads must have been made on the aforesaid green fields, for in Strype's edition of old "Stow's Survey of London," which was published in 1720, that worthy, in describing it, says that, "after a narrow entrance it openeth itself into a broad street, and falleth into Lincoln's-inn-fields; it is a street graced with a goodly row of large, uniform houses on the south side, inhabited by the nobility and gentry; but the north side is but indifferent, nor, by consequence, so well inhabited."

This description by old Strype is confirmed, or rather, be it said, was anticipated, by Evelyn, who makes mention of George Digby, second Earl of Bristol, having lived in it in 1671, when his house was

taken and occupied by the Commissioners of Trade and Plantations. We have also seen elsewhere that among other of the principal inhabitants were included the Duke of Buckingham and the Earl of Lauderdale, two members of the Cabal Ministry; Waller the poet, and Colonel Titus, author of the pamphlet "Killing no Murder;" while from the fact that even before this time a proclamation, dated "12th February, 1648," was issued from Queen-street by the famous Parliamentary General, Sir Thomas Fairfax, it is no more than a reasonable inference that he resided in one of the houses. Moreover, Leigh Hunt speaks of its having been, in the time of the Stuarts, one of the most fashionable parts of the town. No doubt a somewhat similar story might be told of nearly every part of our huge metropolis, of every part, that is to say, which is old enough to have anything of a history. Class distinctions were, perhaps, more rigidly observed in former days, and yet the classes themselves mingled more freely; and men of rank and fashion were to be found living in the same neighbourhood with tradesmen and merchants. We have no difficulty, therefore, in realising that, at the epoch referred to, and for some years afterwards, the noblemen and gentlemen we have mentioned, with Lord Herbert of Cherbury, who died there in 1648, Lord Chancellor Finch, the Conway and Paulet families, the Earl of Rochford (temp. 1733), and others, dwelt in Great Queen-street. Its ancient external splendour has passed away just as the green fields have given place to shops and dwelling-houses, and nothing more remains to us than the memory of its aristocratic associations, save, perhaps, what we have called the air of substantiality there is about it.

As our readers are aware, there is in the street a Wesleyan chapel, and, not to speak irreverently of a place of Divine worship, thereby hangs a curious tale, which is told in the pages of Strype. Of course, there were no Wesleyans in his day, and when erected it was used in connection with the Church of England, but this connection was of a most irregular character, and elicited from the then Bishop of London a very strong letter of denunciation. The man by whose means it was erected was a certain William Baguley, who pretended to be a minister of the Church of England, and personally conducted the services of that Church and preached its doctrines. However, he was nothing of the kind, and on the 22nd December, 1706, a declaration, signed "Henry, London," was published to the effect that, though he had been repeatedly invited by the Bishop to show his credentials as a minister, he had not responded to the invitation, and people were cautioned against having anything to do with or in any way countenancing Mr. Baguley in his ministerial capacity. This was supported by a declaration, dated 21st December, 1706, and signed "Rich.

Peterburgh," certifying "whom it may concern," that William Baguley had offered himself to the Bishop as a candidate for Holy Orders and been refused, "there being crimes of a very heinous nature alleged against him." A more interesting reminiscence in connection with this chapel is that which fixes the marriage of the great actor, David Garrick, with Eva Maria Violette, of St, James's, Westminster, a dancer, as having been solemnised within its walls on the 22nd June, 1748, though Mrs. Garrick herself, in her old age, spoke of its having taken place in St. Giles's church.

We have mentioned some of the noble celebrities who once lived here. There was, however, another class of people for whom the street appears to have had attractions—we allude to the actors and actresses and artists. Thus about the year 1733, when the Earl of Rochford and Lady Dinely Goodyear were among the inhabitants, the actress, Mrs. Kitty Clive, was also one of them. Mr. Opie, the artist, lived here in 1791, though he moved to other quarters the following year. At 74, which is now part of Messrs. Wyman's establishment, there died, in 1824, Mr. G. P. Holdway Knight, comedian, commonly known as "Little Knight." Two doors west of Freemason's Hall the celebrated actress, Miss Pope, lived for forty years; and another theatrical celebrity who affected the neighbourhood was Mrs. Robinson, "the beautiful Perdita" of the days when George III was King; while literature and the arts have had representatives living here in the persons of James Hoole, translator of Tasso, Ariosto, and Metastasio, who resided with Hudson, the painter, Sir Joshua Reynolds's master, at No. 56, and Worlidge, who died in the same house; while many of the letters in "Moore's Life" to Richard Brinsley Sheridan, are addressed to the latter at No. 56. At No. 52 lived Sir Robert Strange, an eminent historical engraver, and an adherent of Prince Charles Edward, the young Pretender. Here he died in 1792, and here his widow lived for many years.

Two other personal associations of a somewhat similar, but unpleasant, character may be mentioned. In 1735, Ryan the comedian, was attacked by a foot-pad when passing along the street, and was so severely wounded in the jaw by a pistol bullet that a performance was given on his behalf at Covent Garden, the then Prince of Wales (Frederick, the first Prince of his house who joined the Craft) contributing a hundred guineas. In 1780, the first meeting convened by Lord George Gordon to petition Parliament for the repeal of a measure which had been passed to give a certain relief to Roman Catholics, was held on the 29th May; and on the 6th June, the "Gordon" riots broke out; among the houses that were burnt down being that of Mr. Justice Cox, who lived in the street.

We have already traversed a good deal of ground, and under the circumstances we think it will be as well, perhaps, to defer the rest of the story of our perambulation till another number. What remains for us to tell will be more immediately connected with the Craft and Craftsmen.

(*To be continued.*)

SHOULD LADIES BE BANISHED FROM OUR RECREATION BANQUETS?

THE question which heads this paper may well be answered in these pleasant pages. We allude, of course, to the great and grave query whether ladies should be invited to our Recreation Banquets, for that is a subject which haunts and harrasses our little Masonic world.

As to the general impropriety and unfitness of ladies taking part in our normal Masonic proceedings, no one, we fancy, has any doubt. For good and sufficient and weighty reasons ladies are excluded from Freemasonry proper; and none of us who have once studied the question carefully, or realize what is meant and what is provided for by such ostracism, can have any doubt but that the old and universal law of Freemasonry on the subject, stern and harsh as some may think it, is wise, and for the best.

In France, where they are always fond of trying experiments, wishful to hear of and discuss "some new thing," not very sensible of ancient traditions or respectful of old-world scruples, they sought, in the last century, by a sort of compromise, to make the unchanging laws of Freemasonry, the "modus vivendi" of long years, bend to the difficulties of the situation and the needs and follies of the hour. Accordingly they invented their "Maçonnerie d'Adoption," which had a short if brilliant existence, and having been for a little time in the height of fashion, and patronised by great Queens and titled ladies, sank into insignificance and oblivion, having been both silly and harmless, and childish and fantastic all at the same time, a real "caput mortuum," without meaning or importance, reality or good. Indeed, its songs and its sallies, its gay dresses and festive scenes, may be said to have simply faded before the uproar of the French Revolution, and the still

greater change, the imperious sway of common sense. As we study its nonsensical ritual to-day, without meaning, point, congruity, or coherency, we see at once, or think we see, that anything more infantine and yet more harmless, more inane and yet more trite, never was invented to charm the credulous or gratify the weak-minded. But it went the way of all such ephemeral things. The Empress Josephine attempted to revive it, but in vain; and all that remains of it are some few tractates which tell of its mysteries and its marvels, and linger in hopeless inutility and insignificance on the dusty shelves of the Masonic book-collector.

We need not, then, continue to discuss this portion of the question, that which relates to Androgyne Masonry, or a system which admits of the presence of both sexes, as such an idea is practically an absurdity for many reasons, and really most unrealizable; and, if realizable, most injurious, we feel convinced, for the true progress and best interests of Freemasonry.

In France they have now "La Maçonnerie Blanche," which is a name they give to certain "tenues" or assemblies of Freemasons to which ladies can be invited, such as the social gatherings of lodges, and lodge concerts, lodge balls and lodge recreation festivals. To such a state of things no objection can fairly be made; against such a developement of Masonic usages no impeachment can fairly lie. It seems a very reasonable and pleasant custom in itself, to be of good and of use to Freemasons, to be alike proper and profitable in every sense, in that thus the meetings of Freemasons on certain specified and allowable occasions are graced with the presence and affected by the influence of the woman, always a pleasant thing in itself, and which often also, by its suasive sympathies, sheds a softening and subduing restraint on the rougher and less constrained tastes and proclivities of the man. But as we must not drift into a phsychological discussion, we will stop here in respect of the abstract question, and simply regard it in its outcome, in the concrete.

The practical effect of the presence and participation of the ladies at our Recreation Banquets would be to add animation to the gathering, and lend life to the day's "outing." How normal and how formal do our recreation banquets often become, do they not? Confess, kind and worthy P.M., thou who objectest, above all, to the intrusion of the ladies, thou who thinkest and who sayest that the Masonic festival will be strangely and sadly changed, by the inroad of female Goths and Vandals, intent on satisfying their curiosity and indulging the talkativeness of the other sex. And yet, good brother, let you and I reason it out calmly and sedately.

At present we meet and have a very comfortable dinner, and no doubt enjoy the good things of life "in moderation." But we all know each other well, we see each other often; there is little fresh we can tell each other, not much of what is new or diverting beyond the normal gossip of the hour have we, or care we, to impart to our well-known "chums," perhaps of years. Great, no doubt, are the claims of friendship, tender the ties it creates and strengthens; pleasant the associations it cherishes and consecrates, as we look back to-day through a long vista of laughing and happy years, and see how T.G.A.O.T.U. has spared us and our friends to meet together so long and so often in gay contentment and sympathetic conviviality. True, most true! But yet have we not, after all, been rather dull and rather stupid?

Time, as it has passed on, has rather palled on us with its wonted, its invariable custom of our valued Recreation Banquet, the appetizing Menu at Greenwich, the well-arranged table at Richmond. Times change and we change with them. Why should we not yield a little to the shifting tastes of the hour, and consider whether this exclusion and banishment of ladies from all our meetings is either wise or tenable, prudent or of common sense? As is well-known, the Recreation Banquets do not attract *all* the members of our lodges; sometimes they are sparsely attended, nay, even we have heard of half-a-dozen members of a numerous body surveying the busy river from a window at Greenwich, being themselves the recreation banquet, and, no doubt, enjoying that reality fully and graciously.

But what a change might come o'er the spirit of our dreams; what a charm might be lent to the meeting and the gathering, if only by a wise innovation we were bold enough to burst through the formalities of red tape, and the childish chains of a stereotyped routine, and invite our fair sisters to grace the banquet, to enliven the scene? We feel persuaded, ourselves, such a little genial, gentle revolution would be of infinite good to contemporary Freemasonry. And we base our conviction on the following facts and results, which cannot be denied, which cannot be invalidated by any, that wherever the ladies are invited, and many lodges now most wisely and seasonably, despite all prejudice, do invite them, the pleasure of such festive hours is immeasurably increased, and all attend and all depart equally gratified and grateful for so reasonable an adaptation of the enjoyable sociality, of the innocent festivities of Freemasonry. And it could not well be otherwise. While it is proper, most proper for many reasons, to exclude and banish our ladies from the normal routine of Freemasonry, it is equally rightful and seasonable to admit them to its special gatherings of friendship and harmony. Wherever they

come they seem to lighten up the surroundings with their own special attributes of friendship, warm-heartedness, and grace. They are so easily satisfied, so soon contented, so amusingly curious, and so truly confiding, that for them Masonic mysteries, of which they know nothing, will have a great attraction, and Masonic meetings and enforced absences will cease to be the "bugbear" they are to many a waiting wife, to many a doubting female mind. For there is great "bonhommie" in all good lodges which will be realized by the ladies, just as it affects the brethren. In all good lodges we say, where the real principles of Freemasonry are "afloat," there is no envy, no pettiness, no jealousy, no unkindness visible. All is harmony, right feeling, thoughtful consideration; all are brethren, all are friends, sincere and fast, amid the dark hours, the stormy seasons, the rough battle of life.

And hence it comes to pass, as it has come to pass before, that once open the portals of our Masonic Temple and admit our dear female associates, only to the "Court of the Gentiles," they will become warm, honest, and faithful friends, instead of beings inclined to quiz and undervalue Freemasonry, and they will at last really begin to believe that there is something in that tiresomely mysterious society after all.

We trust that our readers have kindly and patiently followed us through these somewhat heavy lucubrations of ours, and will agree with us that there is really no possible reason why the ladies should any longer be banished from the Recreation Banquets of our English Freemasonry.

ST. GEORGE FOR MERRY ENGLAND.

BY W. M. BRAITHWAITE.

"ST. GEORGE for merry England," was, doubtless, often repeated as our soldiers dashed madly through the serried ranks of their enemies, and closed in bloody conflict round their emblazoned standard. That "saint," about whom so much is said and so little is known, presents a very brave spectacle as he proudly triumphs over his prostrate foe, the dragon. We are proud of our patron saint,

and would do and dare anything so we could only maintain his lustre and dignity undimmed. About his personality we know nothing and care less. We believe he flourished in some outlandish century, in an outlandish country, and slew an outlandish dragon; but we know no more. Let us see what we can glean from old accounts concerning him.

History tells of a certain George of Cappadocia, who flourished as a contemporary of Constantine the Great, whose kingdom, at his decease, it will be remembered, was divided between Constans and Constantius. The former swore by Athanasius, and the latter adopted the Arian tenets. When Constans died, Athanasius (another "saint" of the same water) was deposed by Cappadocian George, who appropriated to himself his see. The previous history of George was somewhat doubtful. We are told he was of humble parentage, and by a certain charm of manner, combined with a good capability for business, succeeded in ingratiating himself with those who were rich and powerful. Through the influence of his patrons he was made purveyor to the army, and while in this employment he abused his position by foisting upon the soldiers "rusty bacon." The grumblings which resulted from this conduct at length reached the ears of his superiors, and he was dismissed in deep disgrace. A philosophical spirit, however, compensated him for his deprivation, and he retired to his own house and became on enthusiastic bibliophile. His collection of books and rare manuscripts became famous, and had the effect of causing his offences against morality to be condoned if not forgotten.

In the revolution by which Athanasius was driven from Alexandria, George of Cappadocia, (assisted by Sebastian and Constantius) was a prominent character. He received ordination from the hands of an Arian dignitary, and finding himself secure in civil as well as ecclesiastical power, soon went back to his old bacon-swindling tricks. He oppressed his friends and foes alike. He plundered without mercy or distinction Arians and the followers of Athanasius. His conduct was tolerated by Constantius in return for the injuries and slights he had received from the citizens of Alexandria.

At length Constantius died, and the smouldering hate of the city broke forth in remorseless fury against George and his oppressions. He was seized by a mob, slain, his body dragged from the east to the west gate of the city, after which it was cut to pieces and thrown to the sea so as to prevent his being raised to the dignity of a martyr.

After his murder, when his works were partly forgotten, his co-religionists who were undergoing considerable persecution had him canonised, and raised him to the dignity of their patron saint. He

remained in this proud position for some time, until Pope Gelasius III. revised the calendar, and George was relegated to the department wherein were those "decent honourable men whose works were known only to God." Thus for history.

Tradition says: George of Cappadocia was known for his exceeding beauty and bravery. As he was journeying to join his regiment he came to a Libyan city, which was infested by a huge dragon, who breathed forth pestilence and death. In order to save the city, the king had compacted with him to give him two sheep daily, so that he abstained from his evil deeds. This was agreed to, and at length all the sheep were gone. Then another compact was entered into, so that the dragon's anger should be stayed, and it was that two virgins of the city were to be sacrificed daily. These maidens were chosen by lot, and at last the lot fell upon the king's own daughter. The king endeavoured to save her, but in vain. At this critical juncture George came up, and volunteered to settle the matter by killing the dragon. His offer was accepted, and George proceeded to the mouth of the cave wherein the monster dwelt, when calling upon the sacred name, he stabbed the monster in the throat.

When the king learnt that this had been done in the name of Christ, he was baptised, and gave rich gifts to George, who, in turn, gave them to the poor, and went his way. When he came to Palestine, and found the decree which Diocletian had issued against the Christians, he tore down the edict. For this he was condemned to the torture and death. First he was put into a cask full of sharp swords and rolled about in it, but he issued from thence unharmed. Then he was given a deadly poison, and that failed to hurt him; and, at last, the soldiers were commanded to dispatch him with their swords. This finished George's earthly career; but he was sainted, and his name now lives as the patron saint of not only Holy Russia, Protestant Germany, and fairy Venice, but also merry England, whose soldiers, I have said, would uphold his prestige with their hearts' blood.

LET US ALL BE GIPSIES.

WHICH is the way from the crowded city
To the land of shadow and hope and peace,
Where women can love and men can pity,
And tears from sorrowing eyes may cease?
For the toiling town is harsh and hollow,
And Hate points eastward; Envy west;
Though many may fall, yet some will follow
To a home of dreams and the haven of rest.
For the love of Heaven, stretch forth your hand,
And point the way to Bohemia's land.

Where are the fields and their emerald cover,
The wayside flowers and the travelling cart,
The new-found love and the long-tried lover?
They are better by far than our feverish art.
We are sick unto death of Jealousy's fetter,
The secret path, the ceaseless strife;
There's triumph in fame, but freedom's better;
So give us a taste of a wandering life.
The senses sicken as fancy's hand
Paints endless love in Bohemia's land.

Bohemia's ways are strewn with flowers,
Her children free from the revel of wine;
Her dust is slaked by the sweetest showers.
'Neath covering trees they halt and dine.
When care creeps close, why away they wander
To seek whatever the mind loves best,
For hope endures when the heart sees yonder
A brighter life and a surer rest.
How many despise, but how few withstand,
The endless joys of Bohemia's land!

To the fields away! for Nature presses
On toiling foreheads a balmy kiss;
There's nothing so sweet as her soft caresses,
No love more full to the lips than this.
God grant, my brothers, when all is over,
And holiday hours cut short by fate,
That the sense of flowers and scent of clover
May soften sorrow and silence hate.
Old Time soon measures the fatal sand,
And the curtain falls on Bohemia's land.

New York Dispatch.

WELL DONE, CONDOR!

ALL our English Masonic readers, and many in all lands, who like to hear of deeds of "Derring-Do," as our Saxon forefathers aid, will have been deeply moved with the account of the gallantry f our well-known and distinguished Bro. Lord Charles Beresford, nd the crew of the gallant little vessel under his command.

The emphatic though brief approval of Admiral Sir Beauchamp eymour speaks volumes to naval friends, and is the highest encomium ossible to zealous Commanders and devoted crews for duty well done.

Lord Charles Beresford is now on shore acting as Chief of Police, nd bringing back chaos into order, and ruling kindly and more Anglico (which foreigners sometimes can't understand or even appreciate), over onfused nationalities and antagonistic elements of a society rather udely disturbed from its hazy dreams of oriental indolence and riental quietude. We may feel persuaded that in this new sphere f duty, he will do well all he has to do, and that his pluck and eniality will pull him through emergencies and difficulties which would swamp a man of ordinary calibre. We may, some of us, like o think and to feel that Bro. Lord Charles Beresford well represents he true Masonic spirit, ever ready for duty, ever foremost in danger; ut kind, considerate, and tolerant under all circumstances. Some ne writing to the public press, the other day, says he knew Lord harles at school, and that he was the most perfect specimen of pluck

and geniality he ever met with; and there is a determined look about his photograph, which seems to imply a determination to do his best, very characteristic of his high-spirited race.

His achievements at the attack on Alexandria are very noteworthy. Ordered at 7.20 a.m. by the Admiral to engage Fort Marabout, which was somewhat harassing the vessels Penelope, Invincible, and Monarch, which were bombarding the Mex Forts, the little Condor ran in right under the guns. In a very short space of time, however, the Condor, though possessing only three small guns—two 64-pounders and one 112-pounder—while the fort was reckoned the second strongest in Alexandria, mounting four powerful and twenty smaller smooth-bore guns, succeeded in silencing all the guns but one—gaining from the Admiral the complimentary signal, "Well done, Condor!"

Bro. Lord Charles William De-la-Poer Beresford, the Commander of H.M. gunboat Condor, is a son of the fourth Marquis of Waterford, and brother of the present holder of that title. He was born in 1846, appointed a Lieutenant in the Royal Navy in 1868, and promoted Commander in 1875, in which year he accompanied H.R.H. the Prince of Wales to India as Naval Aide-de-Camp. He was M.P. for County Waterford from 1874 to 1880. In 1863 his Lordship was awarded the gold medal of the Liverpool Shipwreck and Humane Society for jumping overboard after a man who had fallen out of a boat whilst going to the Defence in Dublin Bay; and he has also the bronze medal and clasp of the Royal Humane Society for similar acts of bravery performed in the Mersey in 1863, and at Port Stanley, Falkland Islands, in 1871.

All brethren of the Mystic Tie, all the world over, will feel proud of their gallant brother, and watch with interest his future career.

In the special *Graphic* for July 24, are several very striking illustrations, admirably portraying the recent gallant attack of the Condor on the Alexandrian Batteries. We note it in hot engagement, "close in shore," with Fort Marabout. We listen to the cheers of the men of the Invincible greeting their gallant comrades in the gunboat. We almost read the Admiral's signal, "Well done, Condor!" High praise, indeed, where all did so well. We observe how all are hard at work on board the Condor itself; how, even, as if in anticipation of hot work and close quarters, the "idlers" are being drilled. We almost wish Lord Charles could drill as thoroughly many "idlers" at home, especially those who ask inopportune questions, and make silly speeches in a certain famed locality. All these various evidences, which as Freemasons we gladly hail, point with unerring effect to the skill, the energy, the professional excellencies of the gallant commander of the Condor, Bro. Lord Charles Beresford.

"Well done, Condor," said the signal,
As on a very famous day
In self defence the batteries silenced
In distant Alexandria's bay,
Bore witness how our gallant seamen,
Fighting for honour and for right,
And thundering "Iron walls" of ours,
Made manifest Britannia's might.

And 'mid that calm and needful struggle,
When our Admiral in faith and trust,
Knew that his men would "do their duty,"
And crush the threatening forts to dust,
The Condor, closing with the battery,
Silenced the great guns one by one;
Up went the kindly, gracious signal—
"Condor,—well—done!"

So we, who like to honour duty,
And brave deeds wrought in England's name,
To laud the heroes of great story,
To sing the songs of loyal fame,
May well record in "Maga's" pages
How a *Brother* won the Admiral's praise,
And in our "Mystic chain" of kindness
To Beresford's name our pæans raise.

THE KNIGHTS TEMPLAR.

(Continued from page 54.)

NONE but the prejudiced and the uninformed will say that the Templars had been justly punished, and punished for their crimes. It is evident that the chevaliers who had the weakness to confess themselves guilty, were pardoned; and that those who had retracted their false confessions, were condemned to be burned.

This difference in the judgment of the provincial councils should never be forgotten.

It would be useless and irksome to notice all the other sentences passed on those unfortunate victims.

Instead of exciting indignation against some tribunals, perhaps only guilty for having yielded to the spirit of the times, and to the

instigations of the ministers of the Pontiff and the King, I rather prefer to fix my attention, and that of the reader on the generous testimonies which the Templars in France, and other countries, had the glory of rendering to truth; and on the justice that many of their judges had the virtue to render them.

EXTRACT OF THE DEFENCE MADE BY SEVENTY-FIVE TEMPLARS.

Processus habitus contra ipsos rapidus, violentus repens, iniquus, et injustus fuit; nullam omninò justitiam, sed totam injuriam, violentiam gravissimam, et errorem intolerabilem continens; quia nullo servato juris ordine vel rigore; imò cum exterminato furore, subitò capti fuerunt omnes fratres ejusdem ordinis, in regno Franciæ, et tanquam oves ad accisionem ducti, subitò bonis et rebus suis omnibus spoliati, duris carceribus mancipati, et per diversa et varia genera tormentorum, ex quibus multi, et multi ad tempus coacti feurunt mentiri contra seipsos et ordinem suum....

Ut faciliùs et meliùs possent induci fratres prædicti ad mentiendum, et testificandum, contra se ipsos et ordinem, debantur eis litteræ, cum bullâ D. regis pendenti de conservatione membrorum, et vitæ ac libertatis ab omni pœnâ, et diligenter cavebatur eisdem de bonâ provisione et magnis redditibus sibi datis annuatim in vitâ ipsorum, prædicendo semper eis quòd ordo Templi erat condemnatus omninò: undè quicumque contra dictum ordinem fratres Templi dixerint, corrupti sunt ex causis prædictus....

Omnia prædicta sunt ita publica et notoria, quòd nullâ possunt tergiversatione celari....

Undè, super articulis dictis contra religionem inhonestis, horribilibus, et horrendis, et detestandis, tanquam impossibilibus et turpissimis, dicunt quòd articuli illi sunt mendaces et falsi, et quòd illi qui suggessurunt illa mendacia tam iniqua et falsa, domino nostro summo pontifici, et serenissimo domino nostro regi Franciæ, sunt falsi christiani, vel omninò heretici, detractores et seductores ecclesiæ sanctæ, totius fidei christianæ....

Religio templi munda et immaculata est, et fuit semper ab omnibus illis articulis, vitiis et peccatis prædictis; et quicumque contrarium dixerunt vel dicunt, tanquam infideles et heretici loquuntur.

Asserunt ad defensionem ordinis suprâ dicti, quòd omnes articuli missi per dominum papam sub bullâ ipsius eis lecti et expositi, scilicet inhonesti, turpissimi, et irrationabiles, et detestabiles, et horrendi sunt, mendaces, falsi, imo falsissimi, etiam et iniqui, et per testes, seu susurrones, et suggestores inimicos et falsos fabricati, adinventi, et de novo facti....

Quicumque religionem ipsam ingreditur, promittit quatuor substantialia, videlicet paupertatem, obedientiam, castitatem, et se totis viribus exponere servitio sanctæ terræ, hoc est, ad ipsam terram sanctam Jerosolymitanam acquirendam, et acquisitam, si Deus dederit gratiam acquirendi, conservandam, custodiendam, et defendendam pro posse.

Et propter hoc, parati sunt corde, ore, et opere, modis omnibus quibus meliùs fieri potest et debet, defendere et sustinere....

Quod personaliter possint esse in concilio generali, et qui non poterunt interesse, possint aliis fratribus euntibus, ad concilium committere vices suas.

Offerunt se omnes particulariter, generaliter et singulariter, ad defensionem religionis, et petunt et supplicant esse in concilio generali, per se ipsos, et ubicunque tractabitur de statu religionis.

Petunt quod omnes fratres dicti ordinis, qui relicto habitu secularium, conversantur inhonestè in opprobrium dictæ religionis, et ecclesiæ sanctæ, ponantur in manu ecclesiæ, sub fidâ custodiâ, donec cognitum fuerit utrùm falsum vel verum perhibuerint testimonium.

Supplicant et requirunt quod quandocunque fratres aliqui examinabantur, nullus laicus intersit, qui eos possit audire, vel alia persona, de quâ possint meritò dubitare, nec pretextu alicujus terroris, vel timorus, falsitas possit exprimi, vel veritas occultari, quià omnes fratres generaliter sunt tanto terrore et timore percussi, quòd non est mirandum quodammodo, de iis qui mentiunter, sed plus de iis qui sustinent veritatem, videndo tribulationes et angustias, quas continuè vertici patiunter, et minas, et contumelias, et alia mala quæ quotidiè sustinent, et bona, et commoda, et delicias, ac libertates quas habent falsidici, et magna romissa quæ sibi quotidiè fiunt.

Undè mira res, et fortius stupenda omnibus, quòd major fides adhibeatur mendacibus illis qui, sic corrupti, talia testificantur, ad utilitatem corporum, quàm illis qui, tanquam christi martyres, in tormentis, pro veritate sustinendâ, cum palmâ martyrii decesserunt, et etiam quòd majori et saniora parti viventium pro ipsâ veritate sustenindâ, solâ urgente conscientiâ, tot tormenta, pœnas, tribulatione est angustias, improperia, calamitates, et miserias passi fuerunt, et in carceribus quotidiè patiunter.

Besides the Templars, who, in France, had the courage to undertake the defence of their Order, and the great number who were condemned to perpetual imprisonment, for never having made any consession, we may with honour cite those of Metz, who always asserted the innocence of their Order, and yet were not punished for their courage.

In the county of Rousillon, they denied every article of the accusation.

In Bretagne and Provence, they maintained their innocence, and it is thought that they were put to death.

At Nismes there were two persecutions; in the former the Knights, who were put to the torture, refused to make any confession * that was required of them.

At Boulogne and Ravènas in Italy, they were absolved by the councils.

At Arragon, after having victoriously borne the torture of the rack, they were absolved by the councils of Salamanca and Tarragona.

In the island of Cyprus, although with arms in their hands, powerful and numerous, yet they delivered themselves up to justice; and it appears that they escaped proscription.

In Germany they presented themselves in a numerous body, and in arms before the council of Mayence. Forty-nine witnesses gave testimony in their favour. The Fathers of the council without delay proclaimed their innocence. It appears that in England, only a few were put to death. We have met with almost a hundred depositions of English Templars, and nearly the whole agree in maintaining the innocence of the receptions, and the virtue of the Order and the chiefs; and indignantly deny that any ever spit upon the Cross, or were encouraged in depravity of morals.†

This diversity of judgments pronounced by the different councils is a striking circumstance, which, of itself, should suffice to prove the injustice of the sentence pronounced on the Knights Templars.

Well, for what crime were they persecuted? For being of an Order, which, at the reception of new members, imposed a law of impiety and depravity of morals. This, according to the prosecutors, was a fundamental statute, to which all the candidates were subjected.

If, in many countries, the Knights have been acquitted, it is evident then, that the tribunals in those countries were persuaded that no such statute existed for the knights of those countries. We must then add to the absurdity and improbability of the accusation, the still greater absurdity and improbability of the existence of such statute for the French knights only, who were condemned in France.

The council of Vienne was assembled chiefly for the purpose of discussing the fate of the Templars. A great number of those proscribed heroes took refuge in the mountains, in the vicinity of Lyons.

---

* "Catalogue of the Manuscripts of Raluxe," p. 525.

† "Rymer," tom. 3. Nova editio conciliorum magnæ Britanniæ. "Monasticum Anglicanum," tom. 2.

Certainly it was a bold and laudable resolution which they adopted, in sending deputies to the fathers of the council of Vienne, for to plead before that august assembly, the cause of virtue and of misfortune.

The holocaustal fires for human victims were still smoking. The oppressors were constantly in quest of the outlawed Templars. Malice was not yet glutted. Nevertheless, those heroes yield to that noble and generous despair, which sometimes attends virtue upon extraordinary and solemn occasions.

At the very moment when the council of Vienne was occupied in reading over the informations lodged against the Order, suddenly there appeared in the assembly nine Templars, who offer to undertake the defence of their persecuted Order.

They had a right. A council was convened against them. The maxims of religion, and of justice required that they should be heard there, since sentence was about to be pronounced upon their fate, their fortune, their glory, and their reputation for probity, for honour, and for catholicity.

It was their duty. The other knights, from the midst of their tortures, from the summits of their funeral pyres, from the centre of the undulating flames had imposed this duty upon them, at a time when with their last breath they had attested their own innocence, and that of the entire Order.

Those nine chevaliers address the council. They expose, with frankness and sincerity, the object of their mission.

They declare themselves the emissaries of nearly two thousand Knights Templars.

They voluntarily present themselves under the sanction of the public faith.

Their misfortunes and proscription were respectable titles, more especially in the presence of the chief and the fathers of the church.

A solemn discussion was about to take place. The council itself was not to be the only judge. Europe, the Christian world, the present generation, would have to ratify or to condemn the judgment of the council.

What did Clement? The answer fills me with indignation, with horror, and with grief. But, however painful, I must declare it. Truth is a debt which should be discharged to the memory of so many illustrious victims. It is due to the present generation, and even to the virtue of the Pontiffs and the Pastors, who in less dreadful times cause the errors of some of their predecessors to be forgotten. I must reveal a mystery not hitherto disclosed.

Clement V. caused those brave and generous men to be arrested,

to be loaded with irons, and hastened to take measures against the absent and unfortunate knights whose envoys he treated with such cruelty. He increases his guards, and writes to Philip the Fair, to observe the greatest precaution for the safety of his person, giving him at the same time a detail of his proceedings. This perhaps would for ever remain buried in oblivion, had not the atrocity of those circumstances imposed an obligation upon me to publish them.

The council of Vienne consisted of three hundred bishops, exclusive of abbots, priors, &c.

One may easily conceive that this violent conduct of Clement V., this scandalous denial of justice, excited their indignation.*

The perusal of the informations lodged against the Templars did not afford them sufficient proofs to condemn them; besides, could they possibly be ignorant of the iniquitous measures adopted in order to procure depositions? † Could those fathers attach any belief to the informations, whereas the prosecutors carefully prevented the immense majority of the knights from being examined before the council? Had not the accused the sacred and incontestable right of appearing before their judges, and of affording individually the means of their defence?

Such being the case, all the fathers of that august council, with the exception of one Italian and three French bishops, declared that their first great duty was to hear the accused Templars before they could proceed any further in the business.

This determination, commanded by the laws of religion and justice, could not fail to be productive of consequences which would have frustrated the projects of the Pope, Philip the Fair, and the other princes who wished to dispose of the Templars' property.

---

* See Clement's letter to Philip the Fair, with its translation at the end of this Epitome.

† The greater part of the witnesses, who betrayed their Order, were brother servants; although styled *Templars*, yet were not *Knight Templars*.

Gillaume de Tyr. lib. 12, c. 27, speaking of the knights, calls them *Equites*; but the inferior brethren he names *Servientes*; *qui dicuntur servientes*.

(*To be continued.*)

THE MASONIC MONTHLY.

New Series of the "Masonic Magazine."

THE ROMAN COLLEGIA.

BY MASONIC STUDENT.

A LONG conversation with Bro. Gould the other day, "anent" the Roman "Collegia," and the Fratres Arvales, sent me to a careful study, as time allowed, of Gruter's great work, "Corpus Inscriptionum" (2 vols. fol., Amsterdam, 1709), edited by Grævius, as well as to Pitiscus's valuable Lexicon "Antiqutatum Romanarum" (also 2 vols. fol., the Hague, 1737), and, moreover, to good old Facciolati. The result I give in this paper, merely premising that my contribution does not pretend or profess (as how could it?) to be exhaustive or final on the subject, but in so far as it goes, it is a conscientious and accurate study of a very difficult subject. I may add, that in this paper I mention nothing and no one unless distinctly connected with the Collegia in the Inscriptions, while many names of offices and persons occur in them which we may fairly assume belonged also to the Collegia.

We are informed then by Facciolati, Pitiscus, and others,* and the fact appears on a few inscriptions, that there were Collegia, Licita, and Illicita at Rome; that is to say, that the former were lawful, recognized, and even endowed by the State, and that the latter were suspected, forbidden, and frequently suppressed. Originally, there seem to have been four great Collegia there, that is to say, of the Pontificum, of the Augurum, of the Septemvirorum Epulonum, and of

* The German writers on the subject mostly follow these and like collections of inscriptions.

the Quindecimvirorum. Numa Pompilius is said by many writers, and especially Plutarch, to have instituted the Collegia Artificum et Opificum, and to have introduced Greek artists to compose these Fraternities. It is also asserted that he divided the whole Artificer classes into "Colleia et decurias," decuria being a word subsequently frequently applied to a sodalicium, or an hetæria, a company, a society. Over these Collegia he placed a Præfect, "Præfectus Collegii," or "Præpositus Collegii," and thus these organizations spread into the cities and colonies of Rome, and accompanied even her conquering legions. They are, therefore, the subject of distinct laws and imperial decisions. These Collegia seem from the inscriptions not to have been confined, however, merely to artificers, whatever their original institution, but to have included all sorts and conditions of Roman citizens and dependent colonists, and those who obtained Roman citizenship. Thus we find references to and mention of the Collegium Capitolinorum, and the Collegium Fabrum.* There were also, as many inscriptions prove, the Collegia Fabrum Ferrariorum, Tignariorum, Aurificum, Ærariorum, Dendrophororum, Centonariorum, the Collegia Saganorum, Tænariorum, Poetarum, Nautarum, Corneliorum (freed slaves), Figulorum, Kalendariorum, Fabrum Navalium, Equitum, and many more. We also read of the Collegium Virtutis, Vivorum Sociorum, Tibicinum et Fidicinum, the Magnum Collegium, the Fratres Arvales (a very important Collegium), and that of the Corporati, and a large number besides. These Collegia were governed, as I said before, by a Præfectus, who is also termed Præfectus Quinquennalis, Præfectus et Patronus, Præfectus Morporatus, Præfectus et Quinquennalis Perpetuus.

They also had Patroni and Patroni Quinquennales Perpetui, Magistri, Pro Magistri, a Proto Magister, Decuriones, Quæstores, even Tribuni. They possessed members who were styled allecti, adlecti et honorati, viatores, arkarii (Greek for arcarii, from arca or arka, a chest), custodes, apparitores, curatores, quindecimviri, septemviri, sexviri, triumviri, duumviri, soci, and sodales. In Greek inscriptions we meet with the words ieropoioi and sunodos ton muston. We light upon mention also of a "Magister et Flamen," of a Publicus, of a Tutor, of a Templum Collegii, of a Sacerdos, and of an Augur, of a Decurio Quinquennales, and of a Dux Collegii. Some of the inscriptions make record of a Patronalis Collegii and a Legatus. The Magistri Quinquennales Coll. Fabr. are met with very often, as well as a Patronus and Patroni, and a Præfectus et Patronus, as I said

* Faber originally meant an handicraftsman of any kind apparently. It also meant a smith; but some have held, though I an not quite sure upon the subject myself, that a Faber meant a worker on stone, or that unless some qualification is applied, the Coll. Fabr. meant the College of Masons.

before. We read of a Schola Aug Frabrorum, of a Schola Viatorum, of a Schola coll Tignariorum, but so far we do not meet with Scriba, as attached to a Collegium, at least in Gruter. Bro Findel and other writers mention Scribæ and Eranistæ, and other names, but I have not, thus far, been able to discover them in this remarkable work, though they may well be in some one or other of many similar collections. Perhaps in the Collegia the Publicus took the place of the Scriba attached to the law courts and municipalities.

Among the inscriptions is one which I commend to Bro. Whytehead's notice—"Viviri Col Ebor," which may mean either of the Colonia Ebor, or the Collegium Ebor, as Col. Fabrum is an allowed contraction in Gruter. One of the general inscriptions alludes also to the Viviri Juniores.

Thus far all the names transcribed are those of officers and offices, belonging to the Collegia, as is expressly stated; but I may again observe that there are many officers mentioned, such as Cursores, Janitores, Servus Officinarius, Servi Scribæ, and others, which may fairly also be believed to belong equally to the Collegia, though it is not so recorded. There was apparently some difference between the Collegium and the Ordo, the Sodalicium and the Corpus, which now it is not quite easy to determine.

The Ordo seems to have been more numerous, and of distinct social position, though some of the Collegia, as we shall see later, must have been both numerous and distinguished. There was also an Ordo Equitum, as Cicero tells us, but there was also a Collegium Equitum, just as there was a Knight Gild in England later. We find such words applied to their meetings as cœtus, conventus, conciliabula; and Facciolati gives us several current phrases as applied to the normal and abnormal life and doings of the Collegia. Of their rules we find no trace in Gruter, and if any such exist, they would be very valuable if authentic.

We do not find much use of the word Frater or Fratres. We hear, indeed of the "Fratres Arvales," of the "Fratres et Contubernales" of the Legions, of Confratres et Sorores, of the Pontifices, but that is all. We do meet with the words Collega and Sodali, but not often. Sodaliicum, too, is of frequent occurrence, but Societas, Hetæria, and Fraternitas, and even Communitas or Sodalitas I have not been able to find.

Among the Legions we hear of a Custos Operis, of a Præfectus Fabrum, of a Magister ab Marmoribus, of Fabri, Stratores, Tesserarii, and Lapidarii, as well as Fratres et Contubernales. We read of Decuria iii., Decuria iiii., Coll. Fabrum, that is the third and the fourth Decuria, of, or the College of the Fabri. The word Corpus seems to

have a special meaning, and the "numerus Collegii" is said to be its "Corpus," and we read of Coll. Corporis, &c. Indeed, the word is used independently, as we find a long list of Corpora, not Collegia, and hence the word "Corporati," fully incorporated, such as Corpora Navicularior, Pistorum, Piscatorum, Lintrariorum, Contecturarior, etc., etc. It may be that the members of the Corpus were corporati and not collegiati, or it may be vice versâ. We find that the Collegia and Corpora and Sodalicia had processional days, "Inambulationes," and that they kept a "Convivium Dedicationis per singulos anns." a yearly festival. Thus history repeats itself, does it not? I have, hitherto, carefully gathered solely from the interesting pages of Gruter, and will leave the matter for younger students.

If any can light upon other names, and usages, and facts, on this very important matter for Masonic Students, they will be gladly welcomed in these pages.

Among the many interesting inscriptions preserved by Gruter, two or three, at any rate, deserve notice. There is, for instance, in vol i., p. 60, an inscription by or to a Greek Mason, with six Masonic working tools. In vol. i., p. 261, we find a fine tablet to Faustina Augusta, Manlius Torquatus and Cornelius Messalinus, Consuls, from the Magistri Quinquennales Collegii et Corporis Fabrum Ferrar, Tignar Dendrophor et Centon, where P. F. Albinus is said to be Magister et Flamen Quinquennalis, and the names are given of the other Magistri, T. Ovinus, T. T. Thermus, L. Fuscius, Q. F. Sabinus, Fl. Antichus, Sex F. Eros, C. Fulvius, C. F. Nigrus, and Q. Cassius, etc. Cassius a member of a Collegium.

At p. 467, vol. i., is an inscription to M. Septimio by M. F. Hor. Septiminianus, Præf. Fab. Romæ, Dec. iiii., which makes the Editor say, in a side note, that the "Artifices Manuarii" were, like soldiers, "digesti" into "Decurias, Centurias, and Cohortes."

At p. 783 vol. i., is an inscription from the Collegium Fabrum to Vario Papiria Papiriano Patrono merenti, and who was Præfectus Fabrum Romæ.

At p. 615 is the Latin inscription of a Mason apparently, with the 24-inch guage, chisel, gavel, compasses, square, and plumb-rule, almost the same as that of the Greek artist mentioned above.

At p. 967, vol. ii., is apparently the tablet of an arkarius (chest-keeper, treasurer) with the key and the arka.

At p. 1049, vol. ii., we find an inscription, in Greek, to a Greek Christian, with the hexapla or double triangle, Solomon's seal.

There is a remarkable inscription of the Fratres Arvales, though much mutilated, which tells us of the Magister Collegii Fratrum Arvalium, at p. 118, vol. i. and there is a still more remarkable

Inscription at p. 126, vol. i., which preserves the names of the Patroni, Quinquennales Perpetui, and the members of a corporate order which had given money for enlarging a temple, perhaps *the* Templum of the Fabrum. Many of the names are those of Roman citizens high in the service of the State, and not architects or builders, or artificers, or fabri only, so that the Corpus Collegii, or Ordinis, was composed of speculative and operative members. The names of at least two hundred ordinary members are given.

There is a most striking Inscripta, Gruteri, 427, which is raised by the Coll. Fatrum to M. Juvenio Magio, who Facultates Colleg. reliquit. From a previous inscription Grævius would infer that this expression meant he had left his fortune to the College.

There is another class of inscriptions which deserves attention from Masonic Students.

For instance, there is an inscription vol. i., p. 45, to "Herculi, Comiti, Custodi," by M. Cœsius Aug. L. Sostratus, Præfectus Fabrorum Colleg. Dendrophororum, Cent. Tignarior, et Patronus Corporat Ferrarior, et Sex. Vir. Quinq. Sac. Fac. Flamen, Augustal, and Sex Viri Curatores.

Thus we see this distinguished "Sodalis et Frater" was the Præfect of four Colleges, a Patronus, Quinquennalis Sacratus, and Flamen Augustalis.

At p. 434, vol i., there is a remarkable inscription to L. Marculeius Saturnius, a veteran of the Augustan Cohort viii., a Quæstor and Curator of the Pecunia, a Curator of the Aliment (Commissariat), a Curator Plebis, a "stratorem" apud Jovem, a Quinquennalis of the College of Fabr. Tignariorum, by Cornelius Faustus Junior.

At p. 393, vol. i., there is an inscription as made by the Collegium Centonariorum. Honore accepto. Impend Remiser, et in Tutelam Deder, Cœlio Valerio and Calpurn L. F. Optatellæ, his wife. M. Æmelio Cælio and Luciliæ, and F. Sabinæ, and M. Eleusiliano Catrono, filios, just as if they were all part and parcel in some way of the Collegium.

At p. 99, vol i., there is a very interesting inscription from P. Cornelius Thalino to P. Cornelio, an Architect, a Magister Quinquennalis Coll. Fabr. Tignar, and also Allectus in Ordinem Decurion.

There is an inscription from Julia T. F. Veia to a Julius Cornelius Valiarianus, Præfectus Fabrum, Flamen Augustalis Pontificalis.

At p. 391, vol. v., the Collegia Fabr. et Cent. raise a tablet to Claudius Fabius Sabundanus, Equo Publico (that is Equiti Publico), and at the same page the junior members of the College, apparently at their own expense, raise a tablet to Titus Claudius, a Knight, and Prefect Fabrum, and Triumvir.

I might transcribe many more inscriptions, but I stop here to-day, for fear of wearying my readers.

The Roman system of Collegia seems to have come from the Greek, inasmuch as communitas comes from Koinonia or To Koinon, and Collegium itself is said to be derived from Sullogos. The Sodalicium, Fraternitas, Hetæria, of the Romans are derived in some way from the Adelphotes, Sunnemon, Eteireia, Summoria, Sussiton, of the Greeks.

But we must always bear in mind that whatever the Roman Collegia were before the fall of the Roman empire, they naturally became very different when they moved on into Gaul and Germany and England, and formed the foundation, either in pure Roman or semi-Christianised form, of the Anglo-Saxon and later Gilds.

They were a remarkable institution of Roman life, too little studied, whatever their exact bearing on the Gilds may be, and hence to ourselves; but we can say of them as, if I remember rightly, Catullus does: "Fraternum vere dulce sodalicium!"

SONNET

On the Wanton Destruction of Innocent Rare Birds in this Country.

BY BRO. GEORGE MARKHAM TWEDDELL.

SOON as a rare bird visiteth our shores,
Some savage sportsman lurks to shoot it down;
And ere the wearied wanderer has flown
From tree on which it rests, loud, bang, off goes
The murd'rous gun, down falls the bird; and then
Boldly the skulking murderer stalks forth,
Exulting that he devastateth earth
Of so much beauty. By education men
Will learn to love the beautiful; the strong
Learn to protect the weak; and each rare bird
Be welcomed wherever it is seen or heard;
And all men scorn to do the poor birds wrong.
Man, as the chief of every living thing,
Should study happiness on all to bring.

Rose Cottage, Stokesley.

PRE-REQUISITES FOR MASONIC INITIATION.

BY BRO. WILLIAM JAMES HUGHAN.

No. II.

WHILST on the subject of the ballot, I should like to say that some Lodges provide in their by-laws that the declaration as to the ballot, when more than one candidate is proposed, is not to be made until *after all have been voted for*, and then the W. Master simply states that each candidate "is," or "is not," elected. I cannot speak too strongly against those who seek to penetrate the secrecy of the ballot when it is adverse; and who use all means in their power, however un-Masonic, to detect those who "*black-balled.*" Certainly, if any brother who voted *adversely* likes to acknowledge the fact, he himself only is to blame; but those who used the "*white balls*" ought not to proclaim their action in the matter, as that would only be a sure way of discovering the *negative* voters. In the long run, "three black balls" will be found better than a smaller number to cause the exclusion of candidates, and tend to prevent the improper action by any one discontented unhappy and jealous brother, whose membership is a misfortune for all concerned.

[*f.*] A point of importance which hitherto has been neglected, but is in the proposed revision of the "Book of Constitutions," in a small degree noticed, has reference to *rejected candidates*, and their re-proposition in the same lodge. As it is now, a rejected candidate may be re-proposed the next regular meeting after being "blackballed!" Some by-laws provide for a year to elapse, and surely three months at least should pass before the proposition for such an one can be again entertained. Doubtless sometimes, eligible gentlemen have been rejected by members who ought themselves to have been rejected at first, as candidates; brethren, who for the sake of some petty spite, vote against propositions of the very highest character, and who maliciously prevent the admission "of good men and true" into our Society, simply because they take that form to manifest their dislike to candidates, their superiors often in every sense, morally and intellectually. When three persist in so doing, and keep their own counsel, we are powerless to prevent their blackballing; but whenever they state to others, their intention to "black ball" *from unworthy*

motives, or (as some have done) that they will vote against the reception of *all* candidates proposed, because the W.M. or someone else has passed them over, in giving official collars, etc., or any other such un-Masonic plea or reason is proclaimed, then the authorities can be called upon to perform their duty, and all such offenders can be excluded, or suspended, or expelled, according to their deserts, *and the sooner the better.*

"Three black balls," or less, are intended to enable good brethren to vote against bad or unsuitable candidates, and prevent their admission, if they cannot otherwise secure their withdrawal; but such a regulation was never made to enable brethren of low, selfish, and bitter dispositions to gratify their spleen at the expense of the harmony of the Lodge and the discomfiture of worthy candidates for Freemasonry.

[*g.*] As to religious tests, it seems to me, the fewer in reason the better. All candidates ought really to be of some religion or other; but as Freemasonry is *cosmopolitan*, and whether they require to be obligated on the Bible, the New Testament, the Koran, or any other "sacred book," it is not for us to enquire beyond; and if the Quaker affirmation is preferred, "*well and good.*" All candidates must believe in a God, and I take it also must believe in future rewards and punishments, as well as "obey the moral law." They may be Jews, Parsees, Christians, or belong to one of the many other religions under the sun; but so long as they can conform to the ordinary preliminary tests, the members of all such are eligible for initiation into Freemasonry, their religions being no bar to admission, if otherwise properly qualified. The *first* of the modern arrangement of the "Old Charges" in the "Book of Constitutions," of A.D. 1723, states—"*'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves.*"

Some Grand Lodges, however, are not content to accept of the principles of the Craft as they received them from the Grand Lodge of England, directly or indirectly from early last century, but introduce sectarian tests, and make the society a proselytising institution. They will have all candidates to be Christians in one case, or in another, at least Jews, and exclude all others. Take, for instance, the resolution passed by the Grand Lodge of Nebraska, U.S.A., June, 1857, relative to the "Holy Scriptures," or the Bible. "That in the sense of this Grand Lodge no man can become a Mason, *unless he can avow a belief in the principles therein contained*;" others, as we know, require their neophytes to be professing Christians at least! Well, after all, the vagaries and fancies of some Grand Lodges are beyond my comprehension, and the manner in which they prostitute Free-

masonry, to advance their own particular religious sect, is of itself sufficient to prove they have lost sight of the grand universal basis of the Craft and have wholly misunderstood the aims of the Fraternity. I see in the by-laws of the Kilwinning Lodge, No. 356, Cincinnati, is the following from the Laws of the Grand Lodge of Ohio :—"No religious tests shall ever be required of any applicant for the benefits of Masonry, other than a steadfast belief in the existence and perfection of Deity; and no Lodge under this jurisdiction shall receive any candidate without the acknowledgment of such belief." In the name of common sense, is not this a sufficient safeguard? What more should be required religiously I cannot make out myself, and have no patience with those who seek to narrow the Masonic platform, or dogmatize either in favour of Christianity or Judaism, as pre-requisites for initiation into Freemasonry.

[*h.*] Many Provincial Grand Lodges have similar laws to Province of Cornwall respecting the initiation of non-residents. "No person resident in or near any town or place where a Lodge is established shall be balloted for into any Lodge held elsewhere within this Province, unless the Master of the Lodge where he so seeks admission shall previously make enquiry in writing of the Master of every Lodge in the town, or nearest the place where the candidate resides, touching the fitness of such candidate. The brother of whom such enquiry is made shall make prompt reply thereto in writing, and it shall be incumbent on the Master to read the reply to the members of the Lodge before the ballot is taken." (Forms are issued for the purpose by Provincial Grand Secretary). The Lodge of Fortitude, No. 131, Truro, has also a similar law for "joining members."

This excellent plan of enquiry as to the character of non-resident candidates is a law of the Grand Lodge of Ireland, and I wish it were so also for England, as it would tend to prevent the introduction of improper candidates far away from their residences, who would be certain of being blackballed by most of the members in Lodges of their own neighbourhood. I have known men initiated by such means out of their own county, who are a disgrace to the Society, and reflect much dishonour on those who admitted them to the light, miles away from their residence, when they knew their rejection was certain in their own Province. Though I do not favour *personal*, but only *territorial* jurisdiction, I am most warmly an advocate for due and careful enquiry as to the character of all non-residents wherever they may hail from, and it cannot be too strictly made. The good have nothing to fear, and should promote all such cautious customs, the opposition of all others being the best evidence of their unworthiness.

[*i.*] Then again, as to fees. It is a good plan to have the fee for initiation paid before the ceremony takes place. I knew a case of a gentleman (?) who attended for initiation who was in more than "a seeming state of poverty," for he had no money to pay for fees, and I believe has not paid yet, though his reception took place many years ago! Of course, his proposer had to pay; but proper precautions should be taken to avoid any such awkward instances of impecuniosity. The larger the initiation fee the better, and the smaller the annual subscription the greater will be the number who continue as subscribing members. Our duty is to "guard the portals," and make the admission fairly expensive, so as to keep out those to whom the money would be a *serious loss*, but when once admitted, it should be our pleasure to retain them as subscribing members as long as possible (if worthy) by making the annual test as easy as circumstances admit.

CURIOUS BOOKS.

BY BOOKWORM.

No. II.

A VERY ancient tract is "Hermetischer Rosenkreutz," &c. When it was originally published does not seem to be clear. My edition is only a second edition, in 1747, at Frankfort-on-the Maine, but an industrious commentator has penned a note that the first edition was published at Hamburgh in 1682. It is an anonymous work, containing four very old and rare alchemical treatises translated into the old German. I am inclined to think that it represents an earlier edition still. It is not, perhaps, of much value or importance any way, except that it is now very scarce, so much so as to be apparently unknown to Kloss. The little dirty tract which I possess has at one time been carefully perused and studied by a believing adept, as every page almost has notes, and many passages are carefully underlined. Rosicrucian literature, to which Kloss devotes twenty-seven pages, and concerning which he enumerates, in 1844, 283 known works, is comparatively a "terra incognita" in England.

In the library at Golden-square they have some curious Rosicrucian and Hermetic works; but not only did not Kloss exhaust the

list of such tractates, but many more, doubtless, exist in MS. so far unknown and uncollated.

I say this because it has been harshly averred that all Rosicrucian study and investigation is a wild-goose chase, a giving up of time and attention to what is utterly worthless and meaningless. I once thought so myself, but I no longer hold that view. The more I look for, hunt after, seek to collect old Masonic books, the more I am confronted with Hermetic literature.

It exists everywhere, and hardly a day passes but some new and curious old Hermetic or Rosicrucian work turns up, which evidences, apparently, that at one time the Rosicrucian Confraternity was very active and very widely spread. For men do not write about that concerning which they care nothing, which is not to the fore, which does not tread upon the preconceived theories, or antagonize their favourite vanities. Rosicrucian literature seems to have started into existence about 1614. Any earlier works in which the Fraternitas Rosee Crucis is mentioned as a Confraternity or a Sodalitas are very valuable indeed.

Two books are mentioned of 1605 and 1612, but so far they have not been verified. I therefore invite in the pages of "Maga" any contributions towards a collection of *early* Rosicrucian works. The importance of Hermeticism in respect of a true History of Freemasonry is very great. We have far too long ignored all such books and facts. A wiser criticism and a more careful study now call for their consideration and purview.

TO AN INTRUSIVE BUTTERFLY.

"Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way."
—*Five Rules of Buddha.*

I WATCH you through the garden walks,
I watch you float between
The avenues of dahlia stalks,
And flicker on the green;
You hover round the garden seat,
You mount, you waver. Why,
Why storm us in our still retreat,
O saffron Butterfly!

Across the room in loops of flight
I watch you wayward go;
Dance down a shaft of glancing light,
Review my books a-row;
Before the bust you flaunt and flit
Of "blind Mæonides"—
Ah, trifler, on his lips there lit
Not butterflies, but bees!

You pause, you poise, you circle up
Among my old Japan;
You find a comrade on a cup,
A friend upon a fan;
You wind anon, a breathing while,
Around Amanda's brow,—
Dost dream her then, O Volatile!
E'en such an one as thou?

Away! Her thoughts are not as thine,
A sterner purpose fills
Her steadfast soul with deep design
Of baby bows and frills;
What care hath she for worlds without,—
What heed for yellow sun,
Whose endless hopes revolve about
A planet, *ætat* One!

Away! Tempt not the best of wives!
Let not thy garish wing
Come flattering our Autumn lives
With truant dreams of spring!
Away! Reseek thy "Flowery Land";
Be Buddha's law obeyed;
Lest Betty's undiscerning hand
Should slay—a future Praed!

Austin Dobson, in "The Century."

BANQUETS.

BY ONE OF 261.

"From labour to refreshment, that," &c.

IT has been the custom, from time immemorial, to finish all grand celebrations and festivities, for whatever purpose or purport they be, with a sumptuous feast. With us that custom is held in high esteem, and justly so, for during the time of refreshment Brethren from far and near are brought into closer contact with each other, and for once will drop that coldhearted chilly constraint and silly affectation which often turn men into bloodless dummies. Cheerful conversation flows on, only now and then interrupted by strains of harmony and song, gladdening and warming our hearts. Those occasions form an oasis in the dreary desert of life, of which we often think long after with grateful pleasure for having met with a soul equally attuned to our own.

Unfortunately, in this sublunary abode of ours there is no unalloyed pleasure, and this is especially the case with our feasts and festivals, the alba dies of Freemasonry, when celebrated in small country places. There you have indeed ample opportunities to practice all Masonic and all social virtues. The room chosen for the repast is frequently of such dimensions as to admit but half, even less, of the number of Brethren collected together for the occasion, and every one and all most anxious at the same time to be in the company of the M.W. Prov. G.M. and his officers, to listen to some good speeches, and enjoy, above all, the hearty society and unaffected conversation of brother Masons. Now you have come, perchance, a good distance; you were at work for some time; you are rather tired and weary; you are anxious to get refreshed, and in order not to be disappointed you have already taken your dinner ticket; you are not one who knows well how to push his way in life; you are rather modest and retiring; you allow other Brethren precedence; and the result is, we speak from experience, you find yourself one of the last; you are left out in the cold—no! by no means, the room being small, narrow, low, and ill ventilated, you are warmer than you like, or wish to be. That all Brethren may find room, you are huddled together like sheep in a pen, or rather Russian prisoners ready to be sent off to some dreadfully hot regions instead of Siberia. Indeed, the dinner, à la Russe justifies your fancy's flight. Should you be fortunate enough

to obtain a seat after a struggle, you have not sufficient elbow-room to handle your knife and fork; but there's that consolation, you don't run the risk of using much such implements, happy if you can get a bone to pick. The truth is, there were more tickets sold to Brethren than the room can hold or who can be at all properly accommodated. Dinner—for you a misnomer—over, the dessert is placed on the table. It were by far better for you to desert now, for a three or four hours' penance awaits you. Now is the time that the Brethren develope and display all the noblest Masonic virtues—charity, endurance, gentle-mindedness, forbearance, etc.; for what other mortal but a well tried and proven M.M. can stand or sit and listen to a list of toasts measured by the yard, and dished up with speeches of miles and miles long; indeed, the less we speak about them the better, but for the hope that our turn may come one day, and we shall be able to take ample revenge,—but no, that is not Masonic. No, we will go and do likewise. You are longing for a smoke, but you must be patient, until the lights have all been toasted, to light your humble weed.

However much progress science and art have made during the last fifty years, one thing is certain, could all the P.Ms. and M.Ms. of the last century for once return to our banquets and listen to most of our speeches, I am afraid they all would be unanimous in declaring to having heard the same set of speeches, the same parlance, a hundred years ago.

"Brethren, you see the g—— in my hand, and you all know what that means."

"We all know that he is a most excellent ——, and we only pity that we don't see him oftener, or that we see him never—or *hardly ever*."

It would be a great blessing if all such speeches could be cut short, except where a clever Brother has actually something to say what *we all do not know*, and can say it too, and more time be allowed for a general conversation, music and singing. At the end of the banquet, after four or five hours' sitting in one position, as if you wanted your photo taken, hemmed in on all sides, you begin to feel your position most acutely, and you imagine yourself to be a wild beast in a cage or chained up, r-a-th-e-r uncomfortable; and when the time comes for your deliverance, when the last toast—the Tyler's toast—is given, you think it refers to you, for what with the 6s. or 7s. dinner (waiter included, of course), it is questionable if you were not meant to be the "poor and distressed Brother," with the high and excessive price you have had to pay for the inferior dry wine to wash incessantly down the abundance of dry toast you have had to swallow, you feel involutarily in your pockets, which are by this time dry

d happy you are if you can detect your return ticket for
y return to your happy home.

ıve been at many a banquet where not a single voice was heard
at of the toaster, nor a single song. As for music in general,
›dern musical monopoly, the piano, had either been transformed
sideboard or was conspicuous by its absence. I recollect one
n; one of those antediluvian "grands" had been so barricaded
ren bottles, plates, dishes, broken victuals and all witnesses of
›us repast, that it formed a mighty fort and took considerable
› storm, and when this stronghold was successfully scaled at
hold, there were not sufficient strings to play a scale on.

the time of which I am speaking our lodge mustered in rather
force. We had come a good many miles, in an open con-
e. It was a cold, rainy, dreary day. Having spent some
›rable time in work, we had expected to find some substantial
past, dressed in good old English style. How much were we
ed and disappointed when the "Banquet" turned out a cold
›n, for which, coolly, the modest sum of six shillings—waiter
›d—was demanded. Having partaken of the meal, we said
and, as good brethren, had graciously to be silent on thus
· been taken in.

fully recollect the room—"Methinks I see it now"—in which
re crammed together. A platform had been improvised from
empty casks and boxes for the greater lights, who had to
› the more solid part of their body on cane-bottomed chairs,
d to keep their legs in an unalterable stoical position; the least
ıent of even one of them would have precipitated half-a-dozen
. and P.Ms. in the chasm below, with a piece of cold shoulder
:ton stuck in their throats.

is but natural and pardonable, even for a brother, to suppose
ıch and similar "banquets," such accommodations and all those
ary high-priced "trimmings" are by far more calculated for
:ofit of our worthy "host" than for the benefit of a brother's
. Proceedings like these are immensely instrumental in
ring brethren, who have conscientiously attended work, to form
›lves into small parties and groups, and to look out for some
›ouring inn or hotel where they may be reasonably accommodated
ıore justly receive that comfort and those refreshments which
›re corresponding to their tastes, wants, and means. Such pro-
gs, as they are not uncommon, ultimately bring our "banquets"
lisrepute and are the cause often of extinguishing a most
ial and otherwise most enjoyable part of our celebrations and
›nt gatherings. Whether brethren are poor or rich has nothing

to do with the question; the poor brother cannot afford, nor does the rich like to throw his money away. Otherwise, we may feel inclined to think that exorbitant prices are charged for bad accommodation and scanty supply with the object of excluding our less fortunate brethren from grand banquets, were not the mere idea of such an accusation a crime and a slander on our noble-hearted fraternity. We hold, willingly, all brethren who are constituting the managing committees for those banquets irresponsible from wilful neglect; yet they are not blameless, either from mistakes in their judgment or faults of utter incapacity. It is on this account that we all should frankly speak our mind, without reserve, on this subject; it is an essential one, and we should all use our utmost efforts to alter and correct a state of things which alienates us instead of cementing us, and fostering a warmer brotherly feeling to one another. It is but owing to those things not having been openly discussed and argued —in private it has often been done—that such gross neglects and abuses could creep in and thrive unmolested. Were the names of the brethren of the managing committee to be mentioned on the circular of invitation, it would at once establish a certain guarantee that full justice would be done to all comers. Furthermore, toasts and speeches ought to be timed, so as to leave a considerable interval for general conversation, music and song, etc., etc. The task is by no means a difficult one, and I am sure many a brother would be heartily willing to assist and see that all arrangements are properly carried out, that every one and all shall be thoroughly satisfied, comfortable, and happy. We, who flock together from love to each other and love to our cause, should thus have no cause of complaint nor regret.

Conscientiously, and without boasting, in conclusion let me recommend as a pattern *a Lodge* where things are managed in a most commendable style; where the refreshments supplied, after excellent working, even on general occasions, are of such a nature as to give the fullest satisfaction. They may well compete with many so called "banquets," and but a mere nominal sum is paid; and all that by the sole management of an excellent P.M. and no less an excellent Treasurer. Yet as the proof of the pudding is in its eating, I conclude my, I hope not too sharp, though well meant, remarks, with the "refrain" of our beloved W.M.'s song: "If any brother should come our way, we make him as happy as the flowers in May."

CRAFT CUSTOMS OF THE ANCIENT STONEHEWERS, MASONS, AND CARPENTERS.

TRANSLATED, WITH NOTES, BY BRO. G. W. SPETH, P.M. 183.

Continued from page 86.

GREETERS.

(According to another rendering, we have instead of "Where did the worshipful stonehewers obtain their privileges?" the following):—

By Leave and Favour: How many chief places have we?

By Leave and Favour: Three.

By Leave and Favour: Which are they?

By Leave and Favour: Heidelberg, Magdeburg, Copenhagen.

By Leave and Favour: Why is Heildelburgh a chief place?

By Leave and Favour: Because the stonehewers there obtained their privileges.

By Leave and Favour: For what reason is Heidelburgh a chief place?

By Leave and Favour; Because the stonehewers and stonemasons built a castle there, and the stonehewers built the left wing and the stonemasons the right wing, and in three years the left was finished much handsomer than the right in five years.*

By Leave and Favour: Why was the left handsomer than the right wing?

By Leave and Favour: Because the stonehewer worked with

* According to all records the stonehewer's apprentice only served three years, the stonemason's for five years: hence very possibly the periods above fixed for the completion of the two wings. But it must be perfectly evident from the foregoing answers that the stonehewers are not descendants of the stonemasons as incorrectly asserted by our author in his preface. Further, if he is correct in attributing the above examination to the *Gresters*, then are the Greeters not the descendants of the stonemasons as maintained by all German writers, and as I am myself inclined to think, but of the stonehewers. As tending to corroborate the latter view, it is remarkable that *Grussmaurer* and *Steinmetzen* exist side by side to the present day, but for that matter so do the *Steinhauer*.

beetle and chisel (*Knüpfel* and *Meisel*) and the stonemason with mallet and cold chisel (*Schlägel* and *Bluteisen*).*

By Leave and Favour: Why is Magdeburg a chief place?

By Leave and Favour: Because the first stonehewer's house of call was there.

By Leave and Favour: Where do the stonehewer's arts lie buried?

By Leave and Favour: At Magdeburg, in the Castle at the right wing.

By Leave and Favour: How deep?

By Leave and Favour: Nine fathoms deep.†

By Leave and Favour: Who was present when they were hidden?

By Leave and Favour: Worshipful master and fellows.

By Leave and Favour: Why is Copenhagen a chief place?

By Leave and Favour: Because our chief rules took their rise there.

By Leave and Favour: For what further reason is Copenhagen a chief place?

By Leave and Favour: Because the first privileged master stonehewer lived there.

By Leave and Favour: What was the name of the first master stonehewer?

By Leave and Favour: Teodorius.

By Leave and Favour: Why?

By Leave and Favour: Because he was the most diligent and industrious in bringing the Craft into discipline and worshipfulness.

By Leave and Favour: Who was his first fellowcraft?

By Leave and Favour: His brother.

---

* These words are technical and somewhat archaic. I therefore do not contend that I have correctly translated them; nor is the matter of first-rate importance. The chief point is to mark that the two societies used different tools in the old days.

† These two and the next answer furnish food for thought. Do they in any way point to our "that which was lost" or is it merely a coincidence? We may here remark upon the constant use of odd numbers. We have had:—

3 steps backwards and forwards.
3 blows of a hammer.
7 points of drinking law.
3 movements in drinking.
3 buttons which must be buttoned on ceremonial occasions.
3 chief places (by no means always the same ones).
7 chief points.
5 chief points.
7 chief questions and proofs.
9 fathoms deep.

By Leave and Favour: What was his name?

By Leave and Favour: Teodorius.

By Leave and Favour: Who invented the worshipful handicraft of stonehewing?

By Leave and Favour: The holy Litlogias.

By Leave and Favour: Where did he invent it?

By Leave and Favour: In Babylon.

By Leave and Favour: What sort of stone did he make?

By Leave and Favour: A surbase.

By Leave and Favour: Where was it placed?

By Leave and Favour: In the tower of Babylon, on the second story from the ground.

By Leave and Favour: Who was the first master Builder?

By Leave and Favour: God the Lord.

By Leave and Favour: How do you prove that?

By Leave and Favour: Because he created heaven and earth.

By Leave and Favour: Who was the first stonehewer?

By Leave and Favour: Moses.

By Leave and Favour: Why was he the first stonehewer?

By Leave and Favour: Because our Lord God was with him on Mount Sinai, and wrote him the Ten Commandments on two tables of stone, and Moses carved them out with his own hands.

By Leave and Favour: What did he carve them with?

By Leave and Favour: With beetle and chisel.

AFTER THE QUARREL IS ADJUSTED.*

Thanking the Seconds.

Worshipful Stonehewer—I thank you that you have been my second. I trust that you have kept to the right, and corrected wrong by right, according to Craft usage and custom. May I not to-day return the favour as becomes a worshipful stonehewer?

TAKING LEAVE

From the Lodge (workshop).

By Leave and Favour: Of what use is it to you to endeavour to live in discipline and worth, and Craft usage and custom?

By Leave and Favour: Striving after discipline and worth, according to Craft usage and custom has been useful to me in ever preserving my honest name.

---

* It would appear that all the foregoing is only preparatory to adjusting the quarrel: a sort of proof that the parties are entitled to stonehewer's law.

By Leave and Favour: How do you know that?

By Leave and Favour: From the articles of the stonehewers' craft, as they were commanded and recommended to the worshipful master and fellows by the German Roman Emperor.

By Leave and Favour: What is therein commanded?

By Leave and Favour: Right and justice, discipline and worth, that is that which we call Craft usage and custom.

By Leave and Favour: Do you wish for your "*defidition?*"*

By Leave and Favour: Yes.

By Leave and Favour: What is your motive?

By Leave and Favour: My employment. ("*Further*" *is probably understood.*)

By Leave and Favour: Very well; because I have tried you and proved you a trusty stonehewer, I return you your name in full. Should we meet again to-day or to-morrow, we will acknowledge each other trusty stonehewers; should it take place over a glass of beer or wine, I shall be well pleased.

From the House of Call.

By Leave and Favour, worshipful company, it is known to you that I am a stranger (have no more work); if it is not known to you, then I will make known to you that I am a stranger, therefore, if one or the other of you know of aught against me, let him set it forth whilst I am still here and can answer for myself.

By Favour: I know nothing but good.

By Leave and Favour, worshipful stonehewer, as you are desirous of travelling, I wish you

Success on path and road,
On water and land,
Where'er the Lord conduct you.

Greet me, worshipful master and fellows, wherever the Craft is honourable and incorporated. Should we meet again to-day, or to-morrow, we will meet each other as duty requires.

THE BUNDLE GREETING.

By Leave and Favour: Worshipful company, will you permit me one or other stonehewer to accompany me, and carry my bundle outside the gates, according to Craft usage and custom?

---

* This word is wholly beyond me. It is evidently a barbarously teutonised French word; a too prevalent habit which every admirer of pure German must regret, and which in the hands of ignorant workmen may produce the most comical results. The sense of the expression may be gathered from the sequel.

By Leave and Favour: Worshipful stonehewer, I pray you accom-
y me to the City gates and carry my bundle, according to Craft
ge and custom.
By Leave and Favour: Is the company ready?
Answer—By Leave and Favour: Yes.
By Leave and Favour: Herewith I shift my bundle from my
id to your hand.

This being done
I will go further on,

I greet all worshipful masters and fellows, as I have been ordered
the worshipful masters and fellows.

THE BUNDLE CARRIER.

By Leave and Favour: I take this bundle and will deliver it up as
ave received it.
By Leave and Favour: Where shall I deliver your bundle?
Between Heaven and earth?
Or on the green heath?
Or between bush and grass?
Or between water and Heaven?
Or floating?

If he says between Heaven and earth (on arriving at the gates) he
ces a kerchief or apron on the ground and his feet in the straps of
bundle.
If between bush and grass, they go under a tree.
If between Heaven and water, they go under a pump.
Then he who carried the bundle says: Worshipful stonehewer,
ring learnt that you are prepared and desirous to travel, I
ih you

Success on path and road,
On water and land,
Where'er the Lord conduct you.

Greet we the worshipful master and fellows there where the Craft
incorporated and honest* and is honourably conducted; if, how-
r, it be not incorporated and honest help to make it so if it be
sible over a glass of beer or wine.
If this be not possible, take money, or money's worth, and help to
ke it honest and incorporated; and if even this be not possible, get

---

* It is scarcely necessary to point out that with the workman honesty does refer to abstract morality, but simply to a strict adherence to guild rules and ulations.

ye out of the gates: if the gate is shut go to the other, if the other is closed go to the third, if the third is closed go back to the master's house, beg a mallet and double pick, go to the city walls, make a breach therein, throw your bundle out before you, jump on to it with both feet, and cry

"Vivat."

That is the custom of all right trusty stonehewers.

When my heart breaks in death's dark night,
May it awake in freedom's light.

AN OLD STONEHEWER'S SONG.

A flow'r in his hat, his staff in hand,
Goes restless a wand'rer from land to land,
Sees many a road, sees many a place,
His pace ever onward, still onward his pace. (Repeat.)

Quoth a beautiful maiden (resist her who can?)
"Be heartily welcome, thou wandering man!"
The blood to his cheek, at the touch of her hand,
But onward, aye onward to some other land. (Repeat.)

A hut on the hill, overlooking the Rhine,
All covered with roses and tendrils of vine.
And fain would he stay there its beauties to con,
But onward he goes, he must ever go on. (Repeat.)

Thus offer him life what pleasures it may,
Still fate drives him onward, too restless to stay;
And when at the grave he looks back o'er the plain
Not one will of all this earth's pleasures remain. (Repeat).

But deep in his soul one comfort there is,
The torrent of fate could not tear him from this,
Though the flame of his life shone with treacherous shine,
He trustful exclaims: "The future is mine." (Repeat.)*

* It would have been more satisfactory if the author had given us his authority for this beautiful song; that is, beautiful in the original German. The translator makes no pretentions to the "divine art," but has given the German almost literally word for word. English readers, therefore, will be able to judge whether or no it shows any traces of any connection with journeymen travellers. I am unable to see any evidence of such a character—it appears rather to refer to our wanderings on this sublunary abode, and to mankind in general, than to the experiences of a stonehewer or any other workman. Having once been composed without any reference to their case, we can easily imagine that the German *Gesellen* may have appropriated it, but it seems difficult to believe that it was originally intended to apply to them. As well might the Craftsmen claim Longfellow's "Excelsior," to which it bears much resemblance. Of the various ceremonies and dialogues presented to us in the preceding pages, the author (as acknowledged in his introduction), has taken some from Fallou, some from Berlepsch, and some he has acquired *viva*

Club Rules* of the Stonehewers' and Masons' Handicraft here in Stuttgart, 1580.

(*From the Chest of the Stuttgart Stonehewers.*)

Articles of the Stonehewers and Masons and other closely related Crafts, in the one thousand five hundred and eightieth year.

And concerning the first article to be observed, it is thus:—

Firstly. No one shall in this room, whether he be of the society or not, that is, either a member or a guest, swear by the name of God or of God's saints, according to the State ordinances of our gracious Lord the Prince, or otherwise blaspheme, under a penalty

---

voce. The one most interesting to us as Masons is the "Travellers' greeting of the old Stonemasons." This is taken from Fallou, "Mysterien der Freimaurer," 2nd ed. p. 351 *et seq*. He asserts that he received it from an old experienced Strassburg *Steinmetz*, and that it has since been repeatedly confirmed by others. Unfortunately for our author, Fallou is excessively untrustworthy, and it is highly probable that, in more than one instance, he has fabricated the evidence necessary to bolster up his pet theory. I am inclined to think that this is a case in point. As regards the mere words of the "greeting," it may be useful to point out that they do not agree with those prescribed in the Torgau Ordinances (1462). Fallou admits this fact, but deduces therefrom that the ordinances are spurious and were never current, inasmuch as so important a secret as the greeting would never be committed to writing. The argument would be more weighty if Fallou himself had not destroyed it. On page 366 he says:—"Formerly the most rigorous exactitude and literal rendering of the greeting and other traditionary formulæ was insisted upon; a true copy was therefore deposited in every fellow-craft chest." He is here referring to all handicrafts in general; why should the Stonemasons form an exception? They evidently did not, and I prefer the authority of a document written in 1462 to the dictum of Fallou. But I do not so much cavil at the words of the greeting (they may have changed since 1462) as at the ceremonies accompanying it: the closing of the door, the inner guard, the formation of the geometrical figure, the position taken up by the Master to indicate his rank, &c. For all these there is no documentary authority, nor do we find similar usages in any other Craft. Indeed, as regards the Master's position, we have evidence to the contrary. The fellow having delivered his greeting "the Master or warden shall thank him, *that he may know who is the superior* in the lodge." These are the words of article 107, Torgau ordinances, 1462, showing that the strang er could not recognise the Master by his position. I hope it will be understood that I do not deny the general correctness of the picture of old Craft usages, presented to us in the foregoing pages; I only object, in detail, to certain points which, if fully established, would be of the utmost importance to us. On the contrary, we are much indebted to Carl Heimsch for collecting these dialogues and customs, which are otherwise only to be found scattered through many different works. It is also as well to bear in mind that those ceremonious colloquies were not special to the building trades; but their exact counterparts are to be found in the usages of every German handicraft of the Middle Ages.

* The German title cannot be done justice to in English. It is *Stubenordnung and Gesellschaft-Brieff*; literally, "room ordinances and society letter." In

of 5 sch. hel., which is in Kreutzer currency 10 kr. 5 hel.; or according to the gravity of his offence; which fine everyone shall at once pay without murmuring, into the society's poor box; whereof yearly one half of that which in this, or any manner is collected, shall go to the poor box, and the other half shall belong to the society.

Secondly. Every good fellow Craft shall in this room be held equal to the other; and whoever is entered and received into this society shall be bound to assist the appointed master (*Stuben-meister*) and the servitor (*Stuben-knecht*) to truly observe all aforesaid and hereafter written points and articles, under a penalty of 5 sch. hel., in Wurttemberg currency 10 kr. 5 hel.; and whoever shall oppose himself to these ordinances as above said shall no longer be admitted to the society, but he shall be shut out.

Thirdly. If anyone, be he master or fellow, be summoned on account of the Craft or society to this room, and without an honest weighty excuse absent himself, contemptuously disobedient, he shall without debate pay into the aforesaid punishment-box 5 sch. hel., or 10 kr. 5 hel.

Fourthly. If anyone in this room should give another the lie in earnest, or pull, hit, push, mishandle, throw down, or wound him, or otherwise injure him by shameful and opprobrious names, then shall the master or servitor, or, if they be not present, the members who are present, on their oath and duty be bound to bring the case according to the circumstances before the magistrate; none the less shall the

---

Germany, it is usual to form societies which meet either every evening, or on stated days, at some restaurant, and this habit obtains very largely amongst all classes. The purpose is usually conversation, music, perhaps science, but it is always accompanied by eating and drinking. A room in the inn is set apart for the sole use of this society. In South Germany, a room is called a *Stube*, hence the society is called the *Stube-gesellschaft* (room society) and occasionally simply the room, *die stube*. The German students, who form similar societies, where immense quantities of beer and tobacco are consumed, call both their meetings and their room *die Kneipe*. According to the class from which the membership is drawn, so does the meeting vary, ranging from Prince Bismark's tobacco parliament, the rough, the various learned societies, chess clubs, and nine-pin meetings, to something very much approaching an English tradesman's "free and easy"—but always to an accompaniment of knife and fork. Such a stube appears to have been formed by the Building trades of Stuttgart in 1580, and the following ordinances are its rules and regulations. To judge by the phrase in brackets they should still be preserved in the Craft chest. It will be observed that this club was totally distinct from the Craft Guild, having no closer connection with it than exists between, say, the United Service Club and the Horse Guards and Admiralty. Nevertheless, the fines appear to have been in part payable to the Craft poor box.

offender be liable in a fine to the society according to the gravity of his offence: thereof, as usual, one half to the poor box and the other half to the society.

Fifthly. Whoever shall, either during or not during the meeting, break, destroy, or injure any drinking vessel or other article belonging to the landlord or the society shall be bound, without debate, to pay for or make good such article, under a fine of 5 sch. hel., or 10 kr. 5 hel.

Sixthly. Whoever shall in this room during a meeting be found guilty of disorderly, coarse, indecorous speech, words, or deeds, he shall be condemned to immediately pay a fine of 5 sch. hel., or 10 kr. 5 hel. to the society, and 1 sch. hel., or 2 kr. 1 hel. to the servitor.

Seventhly. Whenever in the future a member of this room and society, be he bachelor or widower, wishes to get married, he shall, according to ancient custom, pay for a drink to the whole society, or 5 sch., that is, 10 kr. 5 hel.

Eighthly. Whoever shall in this room indulge in excessive noise, or otherwise misconduct himself, or will not be led, quieted, or warned on fitting occasion, he shall be required to pay the society 5 sch. hel., or 10 kr. 5 hel.

Ninthly. Whoever shall take refreshment in the room, and leave without paying his score or by permission of the master, or for other good reason, he shall not only pay his reckoning, but also, without debate, be under fine to the society of 5 sch. hel., or 10 kr. 5 hel.

Tenthly. If one or more in this room wish to play for amusement they may do so for cash, but on no account for credit; neither any of the harmful game forbidden in the State ordinances of our gracious Lord the Prince; neither shall any one induce another against his will; still less, angrily tear up the cards and throw them out of window, under a penalty of 5 sch. hel., or 10 kr. 5 hel. And also, if such pernicious forbidden games as aforesaid do occur, then shall the master or servitor be bound on every occasion by his duty to bring the matter before the magistrate.

Eleventhly. And no one, be he who he may, who shall desire to amuse himself, take refreshment, or play in this room, shall be permitted to sit longer in summer than nine o'clock, and in winter than eight o'clock; but if anyone disobey this rule, then shall he be liable to the Government according to the laws of the realm in the ordained punishment, and also to the society in 5 sch. hel., or 10 kr. 5 hel.

Twelfthly. And all untimely excessive drinking shall be strictly forbidden in the room and society, under penalty to the Government, 1 fl., and to the society 5 sch. hell., or 10 kr. 5 hel.

Thirteenthly. And should one or more come to the room to play

or to amuse themselves there, and one of them not wish to refresh himself, but desire to leave, that is he entitled to do, but he shall pay a half-share to the company.

Fourteenthly. And if in the room and society matters errors, or strife arise which cannot be settled by the master and the five*, but for which the whole meeting is necessary and must assemble, and one or other is required by the society and summoned thereto, and absents himself without honest cause or just impediment, and does not appear to the summons, he shall be fined to the box 5 sch. hel., or 10 kr. 5 hel.

Fifteenthly. And no one shall sit in the inn in order to seduce journeymen, especially on days of work and labour, in order that the masters may not be hindered in their work and the journeymen themselves harmed thereby. Penalty, 10 kr.

Sixteenthly. There are sometimes journeymen who lay themselves out for begging and boarding at the inn. These shall be utterly driven out and got rid of by the house-father (landlord) within four or five days, in order that by no chance debts be incurred at the inn and the society obliged to pay. Penalty, 10 kr.†

Seventeenthly. And all stonehewer masons who have honestly served their time shall be promoted to be stewards (*laden gesellen*, literally, chest-fellows) and to the sittings.

Eighteenthly. And when in a sitting and vote anyone is speaking, none of the masters or fellows of the room shall interrupt him, nor chatter, but allow him to have his full say and keep quiet till it comes to his turn. Penalty, 10 kr.

And Twentiethly. If now or in the future anyone wishes to pledge his mark‡ he shall do so in the inn, in the company of the fellows and appointed master of the room, under a penalty of 1 fl. And if any desire a mark, he shall in the first place pay to the master and fellows of the room 15 kr., and then stand one measure of wine for every stroke.

In order that all this may be rigorously carried out, the two conjoint masters appointed on St. George's Day by the stonehewer and mason handicrafts to superintend all this, are enjoined to watch all things well and truly, and to give a just account to the Craft of their

---

* Probably a committee.

† From this it would appear that the whole Craft or fraternity was responsible to the landlord for the cost entailed in harbouring a travelling journeyman. If he was merely making use of trade institutions to tramp the country and appeared disinclined to work he was "moved on." The penalty is curious! who is to pay it?

‡ That is, "Wet it," "Drink good luck to it."—See the Torgau Ordinances of 1462.

ıe and expenditure, under a penalty on being proved remiss: and dded hereto, under date Stuttgart, 21 March, 1665, by a regular ng of the stonemasons, stonehewers, and masons, that every ıewer and mason journeyman shall pay into the box in summer, St. Peter's Day to St. Gall, weekly, 1 kr.,* and in winter, from ıll to St. Peter's Day, only half a kreutzer.

ıat this copy is word for word of the same tenor as the original y ordinances graciously conceded to the worshipful Craft of ıewers, stonemasons, and masons is guaranteed by the affixed seal.†

The Worshipful Craft of the Carpenters.

THE APPRENTICE.

ıe Craft usages of the journeymen carpenter fraternities differ those of the stonehewers and masons only therein that the r are not so particular as regards their formalities. The banquet chief object, and the greater share of attention is bestowed upon

---

* Stuttgart kreutzer is worth about ½d. If we multiply this by 10 to ıt the probable purchasing power at that date, we get a weekly contribu- about 3½d. in summer.

The last paragraph but one affords us a clue whereby to fix the period of ıf the stonemasons in the south of Germany. We see that an addition was o the twenty recited regulations on the 21st March, 1665, and that in this n the stonemasons are mentioned for the first time. They were therefore ;er able to maintain their own separate fraternity, although we find the asons of the neighbourhood, Stuttgart, Heilbronn, &c., very active at the Strassburg meeting of 1563. But although the society of stonemasons us collapsed in Wurtemberg within a hundred years after attaining its ; power, yet it was actually surpassed in rate of decay elsewhere. For e, in Dresden, a similar amalgamation took place in 1602, and, on the other n Frankfort the fraternity maintained itself as late as 1804.

e foregoing document affords us an insight into the convivial arrangements journeymen fraternity of masons, &c., at Stuttgart; it tells us very little ir business aspect; of, so to speak, their trades-union. For this it is le that some other code of laws existed, and even that the two distinct united at table, had separate arrangements. All these fraternities were presided over by one or more of their own members called elders, and in ases one of the masters of the town was appointed by the Craft in general nd as coadjutor president on the part of the masters. That these two belonged to this class is evident from the frequent mention of appointed s and conjoint masters.

e last paragraph is unfortunately not dated: it is much more recent than ; but one. To judge by the orthography and construction it should be late nth century at the very earliest: it is, in fact, pure modern German.

the punishment of offences against the Craft ordinances, every effort being made to collect as large an amount of fines as possible.*

The apprenticeship varies, but lasts at least two years; and the journeyman must travel for the same term before he can report himself a candidate for the mastership.

The masterpiece consisted of a plan of a wooden building.

The carpenters form only journeyman fraternities.

The travelling journeyman carpenter carries his knapsack like the masons, on his left shoulder; the son of a master on his right. He wears a black hat (cylindrical).

BESPEAKING THE MASTER.

(He knocks similar to the Mason).

Stranger: Are you the worshipful master carpenter?

Master: Yes.

Stranger: By Leave and Favour: A friendly greeting from the honourable (*Ehrsam*)† master carpenter N. or M. in whose employment I stood so many weeks, from the mistress and the sister [*i.e., his wife and daughter*] also from all the fellows in his employ, as likewise the stranger fellows and the whole honourable carpenters' craft in N. or M. (the place where he last worked), to the honourable master, mistress, and the sister; also to all the fellows in the employ, as likewise to the whole honourable carpenters' craft here in the free city of Lubeck: and I, the present carpenter journeyman N. or M., from N. or M., wish to bespeak the honourable master for eight or fourteen days' work, or for so long as it may please both the master and me, according to Craft custom and usage.

Master: I thank you, heartily.

If the master accepts him as a journeyman he must then report himself to the elder, and be entered on the fellowship book, also appear every fortnight at the house of call.

In the contrary case, the master hands him the donation, and wishes him luck on his travels.

---

* I think Heimsch is here rather hard upon the carpenters. All journeyman societies ultimately degenerated, even those of the stonemasons, as shown by the imperial decrees of 16th August, 1731, and 30th April, 1772: but as far as my researches have led me they all started with the same intentions, both laudable and otherwise.

† The difference between *Ehrbar* the title used by many trades, and that of *Ehrsam* used by others is very slight. I translate the former, worshipful; the latter, honourable; but neither quite represent the original.

REPORTING ONESELF TO THE REGISTRAR OF STRANGERS.

The fellow craft holds his hat in his left hand:

By Leave and Favour: I have a hearty greeting to deliver from ıe honourable elder and all the strangers working at N. or M. to ıe honourable elder and all the fellows working here in the free city f Lubeck.

The assembly returns thanks for the greeting, and stands treat to ıe stranger.

As regards decency and decorum, the carpenters hold the same leas as the masons.

To go into the street bareheaded, barefoot, or without a neckerhief, is punishable; the fellow craft carpenter must always wear hat.

Any shortcomings in this respect are reported to the elder, who ammons the delinquent to the next meeting, in these words:

By Leave and Favour: You will be so good as to appear before he elder next Saturday, according to Craft usage and custom.

The person addressed answers, "That is praiseworthy."

PROCEDURE AT THE HEARING.

The defendant must appear at the meeting and report himself hus:

By Leave and Favour: That I may make my entrance and appear efore the worshipful elder, as well as before the entire company.

Then the accuser steps in front of the Craft table and repeats his omplaint.

Elder (to the Defendant): Do you acknowledge yourself guilty or ot?

In the first case he must pay a fine; in the second he must prove is innocence. If he pleads not guilty, and cannot be justified by eyeitnesses, the elder says:

The company knows what it should do.

The accuser then steps forth and challenges the accused to a bout t fisticuffs, which is conducted according to all the rules.*

As soon as the vanquished party calls for peace the elder knocks hree times with the foot-rule on the table.

The loser stands forth and says:—

---

* I should be glad to see this substantiated. My experience of German ugilism is rather to the effect that there are no rules by which to conduct it. In ractice it is charmingly simple: Get your adversary down, sit on him, and punch im till he begs pardon or you are satisfied.

"I wish once more to make friends with this worshipful fellow, if it be agreeable to the worshipful elder and the rest of the company."

Elder: I am agreeable and the company is also agreeable.

The company confirms this by saying, "It is praiseworthy."

The combatants shake hands, declare themselves united and reconciled, and the ceremony is over.

Question: Who was the first carpenter?

Answer: Noah.*

Ordinances of the Mason and Carpenter Handicrafts of the City and Jurisdiction of Creglingen, as of the thereon dependent Six Main Villages. Anno 1682.

(*In the possession of Herr Johannes H. Braunwald, Architect, at Stuttgart*).

We, Johann Frederich, by the grace of God, Margrave of Brandenburg, Magdeburg, in Prussia, Stettin, Pomerania, of the Wends, also Duke in Silesia of Krossen and Jägerndorff, Burgrave of Nuremburg, Prince of Halberstatt, Minden, and Camin, do publish and make known for us, our heirs, and successors: Whereas our councillor and governor of the stronghold of Creglingen, our faithful and dear friend Julius Sebastien von Berbiszdorff, has humbly advised us that our subjects under his jurisdiction, the assembled Masons and Carpenters in the city and jurisdiction of Creglingen, and in the adjacent Main villages, do need and have humbly sued and prayed for a Craft and Guild ordinance, by means of which to regulate all complaints and grievances which may arise in their handicrafts, and has advised us graciously to accede to their wishes and thereby prevent all wrong doing, to which end they have formulated certain articles, which are to be observed of both masters and fellows, and have submitted them humbly for our gracious consent, which articles, after previous revision, are as follows:—

---

* Our author has hardly done justice to the carpenters. A few more extracts from Berlepsch would have rendered the subject much more complete. There is very much in the usages and ceremonies of this craft which surpasses in interest even some of the customs of the masons, for instance, their affiliation ceremonies. And if in addition to the trades already reviewed he had included that of the locksmiths, and treated them at the same length as the masons, we should then have had, in a small compass, a picture of all the trades which during the church building ages were so intimately connected. The material for such a work (Grimau, Berlepsch, Stock, Brentano, &c.,) is ready to hand in any tolerably good library.

As regards the Masons.

1. Whoso wishes to become master and enter the Guild, shall previously report himself as is proper to the chest,* show his cancelled indentures to the judge and the sworn masters, and then, if he be a master's son, or married to a master's daughter or widow, pay into the chest 1 fl. and 1 fl. for liquor; but another, or stranger, shall pay 2 fl. to the chest and 1 fl. 2 *orts* for liquor, and shall then be required to achieve the masterpiece, or otherwise to arrange the matter with the Craft.

2. A master of this Craft may take an apprentice, even if he be a stranger, but only for three years, and teach him to build walls, plaster, hew stones,† and other operations of this handicraft; and the youth shall prove his legitimate birth by production of the usual certificate of birth.

3. And he shall be presented to the sworn masters and entered into a special Craft book, with his Christian and surname, the names of his parents, and birthplace; also when, by whom, and to what master he is indentured; and he shall also find his master one or two honest men as sureties for 10 fl., considering that a master in town or village often receives work to execute in houses, and sometimes in rooms, chambers, or apartments, which a master could not do without great anxiety if his apprentice were to turn out dishonest, unless he were secured.

4. And every youth who is thus presented to and entered by the Craft shall pay thereupon 1 fl. into the chest.

5. And if it happen that a master treat not his apprentice as is seemly and necessary, and it therefore happens that he is unable to complete his term of service, and a complaint arises, and such complaint is deemed good and valid by the judge and sworn masters, then shall the youth be taken from that master and placed under another; and that master shall not be allowed any other apprentice until the conclusion of the term agreed upon for the apprentice; and further, the master shall be punished according to the gravity of the circumstances.

6. And if a master take his honestly begotten son for apprentice, he shall not retain him more than two years, and the third and last year he must place him under another master.

---

* That is to the meeting of masters. In all fraternities the symbol of the meeting being assembled for business was the opened chest (containing their archives, &c) on the table. Thus chest and meeting are often synonymous.

† From this it would appear that in Creglingen, at least, the distinction between a mason (or rough wall builder) and a stonehewer no longer existed as early as 1682.

7. An apprentice who has served his time honourably and is desirous of commencing his travels, or to work in the town or the country, and is declared free before the Chest, shall give the sworn masters and those present 2 fl. for liquor; but the master shall give a quarter of wine, or anything more that he pleases, so long as it be of his own free will; nor shall anything be prescribed to his friends, who out of gratitude, may be inclined to contribute.*

8. And no one, whoever he be, shall be admitted to the mastership before he has, after completion of his apprenticeship, worked for three years as a fellow craft either in our Princedom or elsewhere, and essayed and accomplished something good.† In case any should give himself out as a master, and not be able to sufficiently prove how he came thereby, he shall be adjudged to pay 3 fl.—1 fl. to the Craft and 2 fl. to the chest.

9. And as at this time, and at the drawing up of these ordinances, there are said to be one or more who have not completed either their apprenticeship or their fellow craft's time, they shall not pass as masters, still less shall they receive the pay due to a master, but only 1 *ort* per day, unless they shall previously serve the aforesaid time, or come to some agreement thereupon with the sworn masters and the whole Craft.

10. And no master shall be allowed to teach two apprentices at one time, nor to keep them at his board, until the first has completed his three years.

11. And no master ahall take an apprentice unless he can employ one or two fellow crafts, for this reason, that many masters make a great difference between the pay of a fellow and that of an apprentice, which comes out of the pocket of the lord of the building, but goes into the pocket of the master who receives full pay for fellow crafts, whereas the half should be for apprentices.

---

* These festivities on being declared free, may be compared to the pledging of his mark by the stonemason. In both cases the expense appears to have been divided between the apprentice and the master. *Vide* Torgau Ordinances, art. 26; and Strassburg, 1563, art. 70.

† This curious expression doubtless alludes to the masterpiece, but is put in this ambiguous form on account of the latitude granted in art. 1. If the masterpiece had been directly mentioned the last proviso of clause 1 would be over-ridden.

(To be continued.)

THE LITTLE VILLAGE IN THE LONG VACATION.

BY A LONDONER AND A LOITERER.

BY the time that these lines greet the eyes of my readers the great metropolis will be comparatively deserted. Long rows of closed houses will prove that their denizens are far away at Cowes, in the Channel, in Belgium, up the Rhine, in Brittany or Normandy, in Champagne or Switzerland; at one of the German Baths, or one of our English watering places; in Scotland or Wales, or even in the Mediterranean; anywhere but in the "Capitol." And if any stranger-visitor asks the reason of thinned streets and tranquil squares, and the mournful solitude of palatial residences, there is but one reply,—"London is out of town."

The Long Vacation has set in. This remarkable institution, unknown in any other country, begins August 8th, and ends November 2nd. The Law Courts are closed, the great Talking House is desolate, and the learned gentry who inhabit the "Inns" (many of them good Freemasons, by the way,) are off on their holiday tours; some perhaps meditating and completing a new "Cruise of the Water Lily;" some manfully breasting Alpine heights; some tossing to and fro in the stormy Hebridean waters—but all away from law and equity, their chambers deserted, their text books left in quiet and in silence.

And the same idea of rest and change has seized upon all other classes and ranks of society, and everywhere in many lands and many climes, our good John and Jenny Bulls are wandering and wearying, (somewhat dust begrimed, a little out of temper, but always hungry and thirsty), with their Baedeker and their Murray, "doing" great Cathedrals, looking up at wondrous pictures, revelling in lovely scenery, and all as unlike their usual life at home as well may be. And London all this time wears a peculiar aspect to those who have ever spent a Long Vacation there, and the feeling of isolation and of loneliness comes over us in wonderful reality. You have nowhere to go to, and hardly anyone to speak to. Your club is shut up, your cronies are on the wing. If in sheer desperation you betake yourself to Richmond or Greenwich, you find that the lustre is gone, the glory departed. You may nestle down or settle down at Sunbury, or Chiswick, or Putney, or Teddington, but still you feel yourself all but deserted. The letters you receive are from distant places. The friends you know the best are now out of reach; the mates and

chums of long years are all scattered far and wide, and you receive letters of condolence and warmest invitations to join them in their charming retreats. Even your most familiar friend wonders what you *can* be doing in London, and yet so it is.

Praed, when he wrote, in 1827, his famous "Farewell to the Season," which so many have imitated, but without reaching unto the inimitable sweetness, the latent wit, the perfect harmony of the striking original, paints London all but deserted. Those well-known verses, which have for a heading this felicitous motto—"Thus runs the world away,"—*Hamlet*, as some of us will remember thus commence,

> "Good-night to the season! 'Tis over,
> Gay dwellings no longer are gay,
> The courtier, the mason, the lover,
> Are scattered like swallows away."

And then as if to remind us of the utter solitude of the "Deserted Village," he adds—

> "There's nobody left to invite one,
> I am all alone in my house,
> My mistress is bathing at Brighton,
> My patron is sailing at Cowes."

I must refer my readers to the rest of those happy stanzas, as all I am concerned with is the description of this desertion which London, at this season, ever undergoes.

And yet I am not quite sure it is either an unwelcome or an undesirable state of things. After a little you get accustomed to it, and you find it to be a luxury to have some quiet hours. If by any chance you lose your own wonted holiday, if for you neither English lakes, nor Scottish moors, nor Welsh hills, nor the perfumed breezes and purifying ozone of the great blue sea are this year to be your lot, well, like a philosopher, you must try quiet solitude and submit unrepiningly to your fate. It is a very good thing for us all to be every now and then left with ourselves in the silence of our homes, and amid the quietude of our books.

So noisy, so busy, so much in the open and in company, is our normal life to-day, that the wearing and withering influence of mere worldly existence bear down upon us so strongly, and strangely that often as we say, we have hardly time to turn ourselves about or think. We have always to be living for the many, for society; we are always "poseing"; we say what we think will please others, not what we believe ourselves; we profess to take part in many things we do not exactly approve of, only because we do not like to be thought odd, not in good form. The consequence is, that we patronize and encourage by

ur presence many customary proceedings which, at the bottom of ur hearts and in the inwardness of our own conscience, we do not nd cannot concur in, simply because such is the way of the world o day, and "others do the same." Indeed, it is not too much to aver hat so much of our daily life is public now, so much are we before ur fellows and the world, in dress, in thought, in talk, in gatherings, hat we are in the greatest danger of falling into the error of our good French friends of "Outre Manche," making society home instead of ome society. We may hope that the steadiness and substance of our English nature will preserve us from this rankest and most hurtful of heresies.

Hence it will be seen that I do not for one think even the comparative dulness and silence of now deserted London is either a trial or a drawback. And if I say this, a bachelor, a "garçon solitaire," I can also press into my aid the witness of many old and young married men. I have heard them say, over and over again, "I have left my wife with the children down at Brighton, or Broadstairs, or Folkestone, or Cromer, and have run up on business, to have a little quiet in London." I fancy there are not a few married men who would much rather enjoy the idea of not hearing their dear wife's voice for a short space.

Really, truly, and seriously, no one need be dull after all, for all can make society for themselves. In books, in thought, we can well and profitably pass our time; and much good and hard work is often done by those who are not too idle to exercize their brains, when friends are few and far between, and visits and visitors are unknown, and left to silence and quiet. The student poring over those mighty tomes or pleasant pages which make him friendly and familiar with the great and good of all ages, can gird himself to his work with fresh earnestness and peaceful satisfaction.

Most persons have a holiday now-a-days, and a very good thing it is that it should be so, for all classes and conditions amongst us. And to all who are now enjoying their hard-won rest, be it where it may, whether with a joyous family circle or as a single-hearted wanderer by rock and fell, may all good attend them, and may they come back in safety and cheerfulness, with blooming cheeks and happy memories to the little village in due course. Thus wishes for them all heartily he who pens these lines in "The Long Vacation," in the Little Village.

FAR EASTERN ANCIENT RITES AND MYSTERIES.

BY BRO. C. POUNDES.

No. II.

ONE of the most interesting and curious rites of the Far East is the custom practised in Japan known to us as the Happy Despatch (*sic*), and in the vernacular *Hara kiri*, but amongst native gentlemen it is called by the more classical name of *Setzu pukhu*. That this is a system indigenous to Japan cannot be credited; and there are several interesting, yet conflicting, legends related concerning the early practice of this strange method of self-immolation and expiation.

The fourth and fifth sons of the sixteenth Emperor of Japan (about A.D. 313) quarrelled about the succession to the throne, each desirous to give way to the other, and finally, after some three years' discussion, the younger put an end to the dispute by the "Happy Despatch," and thus made way for his elder brother to succeed to the honourable, and then most onerous, eminence.

There are some earlier legends, and many later; but it was in the eleventh and twelfth centuries of our era that the custom became officially recognised, under the feudal system which then arose in Japan.

About A.D. 1170, Tametomo, the uncle of Yoritimo (and also of Yoritomo's brother, Yoshitzune, who, it is said is none other than Genghis Khan*) was defeated by a rival clan, and he performed the operation on himself in such a determined and deliberate manner as to be handed down in Japanese history as a pattern of courage and a model warrior.

Ten years later, Yorimasa failed in an effort to depose the prime minister, Kiyomori, and he committed suicide in the most approved method of *Setzu pukhu*, in a temple called Bio-to, in the province of Uji.

The rebel Asahara Tameyori being defeated, about the year of grace 1289, was made prisoner and *permitted* to commit the *Setzu pukhu* in the official palace. But doubtless it was to save himself

* See the very able brochure on the "Identity of Genghis Khan with the Japanese hero Yoshitzune," by a Japanese gentleman, K. Suyematzu, Esq. printed at "City Press," London, 1879.

m the disgrace of a public execution; and a weak conqueror would dly risk making a martyr of a popular hero.

Niwa Naga-hide, lord of the province of Noto, put an end to his series by the same process, as he was subject to violent spasmodic , A.D. 1586.

In A.D. 1591, Hidetsuga, having been accused of attempting to son his uncle, Hideyoshi (Taiko), who had adopted him, and failing prove his entire innocence, chivalrously immolated himself.

A most celebrated case is that of Asa no Takumi no Kami, who s sentenced to *Setzu puku* for drawing his sword and wounding a erior officer of the Imperial household, whilst on duty within the ace, in a fit of jealously and anger. This was in A.D. 1699, and n this historical event, and the vendetta that was carried to a sucsful issue, has been founded the celebrated story of the forty-en loyal retainers (*ronin*, or outlaws) which Mr. Milford relates in "Tales of Old Japan." F. V. Dickens also published a version the same drama.

Instances are on record of loyal and devoted retainers having en all the blame upon themselves, and expiated their lord and ster's offence, whether of omission or commission, by this rite. ere are also cases of men who have been insulted, and failing to ain satisfaction, and unable to revenge themselves, have equally mitted themselves to it. The usual reason of this act was to expiate ne error, thereby removing from their children the stigma that would erwise rest on dishonour, especially if a public execution was reby avoided for a political or other crime.

No doubt some of our readers have seen illustrations of the ceremony some of the many books containing what purport to be accounts manners and customs of the Japanese. The dying men usually de some statement in the agony and death throe, often, indeed, nposed a poem, as in the case of the Tosa men who were sentenced this death at Hiogo, some years ago, when the representatives of French and British governments were official witnesses of the cution. Should the man's physical power or courage fail, his head lopped off by an experienced swordsman, who is always stationed dy to perform his part if called upon; but usually a friend or rtizan did this kindness for the victim and put him out of his sery.

The ceremonies comprised an admixture of Budhist and also of ient *Shinto* (Divine Path) rites. The curious form of the little le upon which the dirk was laid, and the way in which it was nded to the victim, are especially worthy of enquiry and study by r brethren.

The practice we have dwelt upon may not appear to be immediately and closely connected with ancient rites of a Masonic character, but any description of some important details has been necessarily omitted for obvious reasons, and in these centre the main facts that give the clue. In Japan the various rites of the ancient Cultus have doubtless become modified from the earlier forms during the long ages and the many vicissitudes they have passed through. The earliest observances of the *Shinto* (Divine path) have been obscured, and even in some cases completely obliterated, by the more modern Budhism introduced in the fifth century of our era, itself a kind of Hindu Protestantism at that period. Nevertheless, a close study of the utensils, costumes, and other matters connected with the pre-Budhistic period will well reward the time and energy expended. Industrious students have traced very striking similarities between early Japanese and Hebrew life, so far as they can be compared now, that do not appear in the Eastern or North-Eastern provinces of Asia.

It will afford the writer of these crude notes very great pleasure to communicate fuller details to any duly accredited Brother; and with the aid of native illustrations, dive deeper into this very interesting branch of oriental research, hoping that some crude pebbles may be found therein, which, in the hands of the skilful Craftsmen, may be properly "worked" and mounted in fitting settings to become valuable "jewels" in the "regalia" of Masonic research.

By careful investigation into ancient forms, much valuable material can, without doubt, be exhumed from a mass of overwhelming *débris*, and the intellectual pleasure that the true student derives well repays the labour. The routine of the work, in the lower grades of the Craft, is also relieved by interesting variation in the intellectual stimulus, and fresh light is thrown upon much that otherwise appears at first meaningless formula.

It is to be sincerely desired that we are now entering upon an era of revival of Masonic literature and research, and as many Brothers are residing abroad under exceptionally favourable conditions for investigation, they would confer benefit to the Order that would redound to their own credit if they would follow up the work of research in the Extreme Orient.

(*To be continued.*)

VANISHED HOURS.

EVERY now and then there comes to us all, as Time, weird and weary, passes onward, a sort of "mooning and crooning" over the dead nd buried past. It is not easy always to say why or how such feelngs or thoughts or memories arise in our minds, move us, stir us, old us spellbound, for the time, in their grave power or fond enhantment. If we could all analyze and explain these strange gyraions of our inner being, of our spiritual part, we should be the greatest f psychologists, the most learned of metaphysicians, and the sagest nd wisest of philosophers.

No, we cannot explain, do what we will, this great mystery of uman life, remembrance, sentiment, and will: but so it is; so it will ver be while mortal men wend on their pilgrimage, and we are still nhabitants of the cities of the plain. Let us believe that there is a eason in all these things; that they have a meaning, nay, and a mision,—in the good providence of T.G.A.O.T.U., and that we are just the nost foolish and weakest of bodies, if we either doubt the living nachinery of the marvellous Artificer of all, or shut our ears and hearts o such seasonable and subduing thoughts.

They are, depend upon it, for our good, our very great good. The sciolist and sceptic may laugh at all such "ideas." The careless and naterial may forget them in the wear and tear of life, the mere "curriculum" of pleasurable enjoyments. The captious and the cynic may pronounce them "twaddle" or "gush;" but there is in them something both of the needful, the valuable, the beneficial for us all, which it will be our highest wisdom, as well as our surest safety, to realize and to recall.

How strange is Time; and how wondrous and significant are the changes and chances of years!

We are what we would not be; we have what we never asked for; we miss what we would give our very life to gain; we lose what we would surrender our very existence to keep. How patched and discordant our past appears to-day from what we once hoped years would be to us, and bring us; and how seared and sodden, how wan and withered, now look those blooming trees which, in the luxuriance of blossom and the ripeness of fruit, seemed to promise us once such a golden harvest.

Alas! how different reality is from expectation! after years from

early years; the cold lonely season of full age from the heyday of glorious youth, the comely associations of maturity! If the old enemy has dealt lightly with us, has it so treated others? Alas, no! no! The fairest and fondest have long since left us; the gentle maiden, the sunny youth, the noble manhood and the benign old age, have all passed away; and we, like as one placed on the cold, calm, placid sea, in the grey dim light of a waning moon, seem to be drifting on, half unconsciously, "to shores where all is dumb."

We have few left to cheer or encourage, perhaps none to vindicate or to bless us.

And yet here we still are, and here we are bound to be, until, in the ineffable wisdom and goodness of our Great Maker, we shuffle off our mortal coil and enter upon that strange and mystic land, that great and solemn "Bourne" from which there is no returning, and from which none have come back of our friends or familiar circle to reveal to us its secrets, or explain to us the way.

As still to-day, however, in the turmoil and troubles of life, amid engrossing cares or ensnaring toils, when the heart is heavy and the spirits wince, such thoughts face us all, let us welcome them as fair harbingers from the great shadow-land, kindly visitants of desolate abodes, gentle companions of a weary pilgrimage, whisperers of hope, and heralds of peace, and let us seek to make them our own in their fulness and fragrance, their remembrances and their reality. To use the words of an unknown but charming poet, which recently appeared in an eminent monthly contemporary, "All the Year Round," let us seek to bring before us the message and meaning of "vanished hours."

WHERE are they gone, those dear dead days,
Those sweet past days of long ago,
Whose ghosts go floating to and fro
When evening leads us through her maze?
Where are they gone? Ah! who can tell?
Who weave once more that long-passed spell?

They did exist when we were young,
We met our life with strength and trust,
We deemed all things were pure and just,
Nor knew life had a double tongue.
We lightly sang a happy song.
Nor dreamed our way could e'er be wrong.

And then all changed; as life went by,
The friend deceived, or bitter death
Smiled as he drank our dear one's breath,
And would not let us also die.
Day followed day; as on they went
Each took some gift that life had sent.

Yet it was ours, that perfect past!
We did have days that knew not pain,
We once had friends death had not ta'en,
And flowers and songs that could not last
Were ours in that most blessèd time,
When earth seemed Heaven's enchanted clime.

And so I think, when lights burn low
And all the house is fast asleep,
From out a silence vast and deep
Those dear dead days we worshipped so,
Breath on us from their hidden store
Their long-lost peace, their faith once more.

God keep those dear old times; ah me!
Beyond our vision they may rest
Till on some perfect day and blest
Once more those dear dead days will be.
For death, who took all, may restore
The past we loved, to us once more.

EARLY ARCHITECTS.

BY THE EDITOR.

our excellent American contemporary, the "Masonic Token," we find a very thoughtful article on "Early Architects," which we thought fit to reproduce in the "Masonic Monthly," both on ınt of its interest to Masonic students and because the "Masonic ›n" is known to and read by, unfortunately, very few English ›ns. We have added a few notes "en passant."

It is familiar history that in the time of King Solomon, a sand years before the Christian era, travelling bands of builders ; from Phœnician cities, headed by skilled architects, to practice ' art in other lands, and that the head architect was considered nportance enough to receive the friendship of monarchs. The rtant place given to architecture in still more ancient times ants the belief that the leading architects had then also an lly high place accorded them."

Ve are not quite sure where our contemporary finds thus early fact of "travelling bands of builders." We do not think, we

venture to add, that the Bible story gives any authority or lends any colouring to such a statement.

There seem to have been Masons at Tyre and in the Holy Land, and these bodies joined together, which is a very remarkable fact in itself, in building the Temple at Jerusalem, and even at this hour, as Captain Warren found, the marks of Tyrian and Hebrew Masons are still extant. But further than this we cannot go, we fear, though the writer may, perhaps, claim in support of his statements the early Gild legends which mention Masons going from Jerusalem to other lands.

"In Egypt," the writer proceeds to point out, "the calling was hereditary in families; and Dr. Brugsch records an instance of twenty-two generations of a family holding the office, from the time of Seti I. to that of Darius, the son of Hystaspes, the second Persian monarch. The architect was also a sculptor, as were the great Italian architects. Iritisen, of the eleventh dynasty, styled himself the 'true servant' of the King Mentu-hotep, 'he who is in the inmost recesses of the King's heart, and makes his pleasure all the day long; an artist wise in his art—a man standing above all men by his learning.' The pyramid architects were frequently princes and married into the families of the Pharaohs."

Much that has been written in Clavel and others about the Egyptian arrangements, Masons and mysteries, is truly a "picturesque history," and nothing more.

We know so far, as Bro. Rylands would tell us, after all, very little of Egypt; but the writer is probably quite correct in his assertion that architects were among those whom their Kings delighted to honour. Whether there was a college of Architect-Priests, or simple architects, is, we apprehend, not yet by any means clear, despite the dogmatic assertions of some writers on Egyptian mysteria.

"Mer-ab, architect under Khufu, or Cheops, was a son of that monarch. Ti, of a later reign, though of low birth, married a princess Nofer-hotep, became the King's Secretary, President of the Royal Board of Works, and a distinguished priest. According to Diodorus, the Egyptians spoke of their architects as more worthy of admiration than their Kings. It follows that at least a thousand years before Solomon, as far back as the time of Abraham, the architect stood as high as Hiram Abiff, and we may safely conclude that the royal art had long before been held in great esteem. The statuary of those ancient days shows great ability and genius, as the gigantic works testify to great engineering ability. They built temples as well as pyramids, which, although not equal to later works, were grand and effective. Soon after the time of Joseph, we find in

the reign of Queen Hatasu, an architect named Semnut, who erected many of the finest obelisks, built a famous temple, and set up long avenues of sphinxes. The Queen erected a monument to him, which is now in the Berlin Museum."

The mention of these Egyptian architects, Mer-ab and Semnut, if purely architects, is very interesting; and it would be advisable if it were possible, for some Egyptological brother to give us a list of known Egyptian architects.

"In the next reign, that of Thothmes III., was designed the great 'Hall of Pillars' at Thebes, the most gigantic apartment ever constructed, and two obelisks, which are now in London and New York. The grand 'Hall of Columns,' at Karnak, the highest effort of Egyptian architecture, was built in the reign of Seti I., and the Rameseum (or Memnonium) was commenced. The latter was completed in the reign of his son Rameses II., under whom Moses was educated."

Some very lively dissertations from Miss Amelia Edwards have lately appeared in "Knowledge," as to the Pharaoh of Joseph and the Pharaoh of the Exodus, but such is still a moot point among Egyptologists.

There is no "a priori" reason, however, as Moses was learned in all the wisdom of the Egyptians, that he should not have been taught architecture, and a great deal, no doubt, may be fairly advanced in respect of his conscious or unconscious imitation of Egyptian prototypes. We think it but fair here to observe that we do not ourselves feel so convinced, as some seem to be, that we are to trace back Masonic symbolism to Egypt.

That there were mysteries in Egypt, and that the building Craft may have been a secret organization, is not unlikely to be the truth; and that Freemasonry preserves some traces of the purer mysteries, the "Religio Primæva," and of the "Theo Didaktoi," is, we are quite ready to concede, probable and possible. But the tendency of the hour is to square everything by Egyptian symbols; and the idea of finding Masonic symbols "spick and span" on Egyptian obelisks, and among Egyptian hieroglyphics is, we apprehend, a "will o' the wisp" altogether.

But thus the able writer continues:—"The Israelites, therefore, sojourned in Egypt in the days of her greatest architectural glory, and could not have failed to transmit to their descendants noble traditions of its splendour. It was natural that they should wish to build a great temple to their God, and by the help of a Tyrian architect they succeeded in building one not less famous than those of Egypt. Hiram Abiff's mother was of the tribe of Dan (2 Chron. ii.

14), as was Aholiab, and perhaps she came of a family of architects who had adhered to the profession from the time of the Exodus, after the Egyptian custom, which would have explained her marriage with a Tyrian master builder. It will be noticed that Hiram Abiff also built a magnificent palace for the daughter of the Egyptian king, whom Solomon wedded, a house, we may assume, so elegant that she did not regret the palaces of Egypt.

"We do not know whether the craftsmen were organised in Egypt, as amongst the Tyrians, and it is evident that much of their building was done by slave labour; but the skilled workmen stood well in the classes of artizans, and transmitted their trade from generation to generation in their families, which looks very much like a Guild organization. The high position of the chief architects would certainly have protected them greatly in such organizations, and it is yet possible that Egyptian students may find that the Mason Guilds of the Middle Ages were simply the successors of a fraternity that flourished in the days when Abraham first went into Egypt, and that they were then so old that no man knew when they were instituted."

Whether the possibility alluded to is likely to be realized time alone can show. We are, ourselves, now a little wavering as to the historical continuity of the pure Gild theory. We think, on the contrary, that while there is a good deal in it, it is not, and cannot be, all in all to the Masonic student or the Masonic critic. We are rather inclined to believe, after long and careful researches and much thought thereanent, that Freemasonry as we know it, is a compound, so to say, of Hermeticism and the Craft Gilds; and that as neither society can be credited alone with the preservation or perpetuation of Masonic legends, so in the happy and skilful combination of both these schools of and connected with Freemasonry, in their united witness, and by their two-fold symbolism, we shall gain at last a rational and satisfactory history of our truly great Order.

We feel sure that our readers will agree with us in our preservation and appreciation of this thoughtful and seasonable essay on the "Masonic Token."

EPPING FOREST.

ATTACKS are often made upon the Corporation of the City of London, or on the City Companies, by those who have apparently a great hankering after their funds; but those conservators of Epping Forest, who incurred the wise and seasonable expenditure it needed to compass so desirable an end, deserve the earnest acknowledgments of all lovers of woodland haunts, and the grateful recognition of our English people.

Many an artist, many a student, many a weary toil-borne being will find his spirits refreshed and his life made happier by a glimpse of those noble trees and kindly glades, in which Nature is seen in all her grace and beauty, and the fearful lines of dull brick and mortar are vividly contrasted with a glad oasis of cheering verdure.

There are now 5531 acres of the remaining 6000 of Epping Forest preserved for the English people by the thoughtful prevision of the Corporation of the City of London, and we trust that so great a privilege will be duly prized and carefully guarded. Of old, we are told, there were sixty-nine forests in England maintained for the royal chase, and Epping Forest is at one time believed to have spread over a great portion of Essex. These forests were governed by the strict old Norman Forest Laws, laws unknown to English jurisprudence or English common law, and were administered by the King's Chief Woodman, or Ranger, under the directions of the Woodmote or Court of Attachment, which met every forty days, the Swanmede, which sat every four months, the Justice Seat, which assembled every three years. These Forest Laws were most severe, and the preservation of "vert and venison" was considered above all things needful and desirable, and hedged round with terrible penalties and cruel punishments.

When the Corporation intervened, what remained of Epping Forest was in a terrible state of confusion. As the *Times* says, "the rights of the Crown were in some cases sold, and even before they were extinguished the sharp distinctions of the forest laws had fallen into disuse. The commoners turned their cattle into the forest to feed, subject to the supervision of the reeves and forest courts. From time to time a lord of the manor enclosed a tempting piece of land to round off his property, or a cottager stole a morsel to make a garden. For a long time the forest was almost ungoverned, or was subject only

to imperfect usages, indifferently observed and little understood. Thanks to the labours of the Corporation, this is altered. Rights are defined, and a code of management as precise as the old forest laws themselves has been established. One thing we may learn from those old laws, the memory of which is disappearing. They were framed by men who prized the greenwood, who regarded every tree as precious, who would not have a bird or a hare disturbed, who viewed with suspicion improvements which affected the forest domains. It was this jealous spirit which preserved it in the past, and its continuance will be the best preservation in the future. Another thing, also, may be gathered from the same sources. The avowed justification of these exceptional domains in the past was that the King's labour 'doth maintain and defend every man's peace;' that 'his diligence doth preserve and defend every man's private pleasures and delight;' and that it was for the advantage of the realm that he should have his fit place of recreation and pastime. All that is the sentiment of a past age, and modern Sovereigns need no such means of entertainment. But we shall be keeping up this spirit of zeal for the welfare of the realm by permitting the common people to take their pleasure where Sovereigns once found theirs."

So let us feel grateful for the seasonable interference and patriotic and liberal efforts of the Corporation of the City of London, often attacked, frequently maligned, and which in this, and in countless other matters, has evinced how alive it is to the wants of the poor, and how watchful over the best interests alike of the Municipality and those dependant upon it or attached to it.

Two points are very noteworthy,—the common consent now of all classes alike to preserve and extend the opportunity of healthful rest and recreation for all classes, and especially those whose life is an outcome of daily toil and dreary routine. Time was, indeed, when all such ideas were voted enthusiastic and odd. "Man-traps and spring guns kept within these walls," are our earliest remembrances of parks and plantations, as a warning to our intrusive "plebs" or wandering Cockneys; when People's Parks were not, nor bath-houses, nor institutes, nor night schools, nor musical soirees, nor penny readings, nor social gatherings, with which, and not unsuccessfully, up and down the land, we have been seeking for the last three or four decades to improve and elevate our English race.

Above all, the preservation of open spaces and kindly parks for the health and recreation of our tired thousands has been going on "pari passu," and many are the magnificent gifts of patriotic donors, many the valuable and humanitarian offerings of benevolent fellow-citizens. We hail all such facts in the stern reality of our hard daily lives as

very gracious facts in themselves, and likely in present and in future to tend greatly to the comfort and consolidation, the advance and the loyalty of our English people.

But another point comes before us. It is all very well for irresponsible speakers and unthinking writers to attack the Corporation of the City of London as unsuited for the wants of the day; but where else is a Municipal body, which, after all, has so faithfully discharged its "cestuique trust?" In this last instance especially, amid much opposition, with great expense, with ceaseless watchfulness and zealous determination, it has succeeded in closing heartless litigation, consummating a most desirable settlement, and has succeeded in preserving for future generations a priceless wealth of heath and shrub, of wood and meadow, of glade and thicket, where the lover of Nature can find enjoyment and the botanist new specimens; where the painter can secure a charming stretch of scenery for his facile brush; and where, above all, our schools and teachers may enjoy some glad hours of innocent festivity, and our skilled artizans, and, indeed, all classes, some fleeting moments of refreshing and renewing change amid the comely and striking scenes of the country-side and a still perfect woodland.

Let us then all be grateful, we repeat, for the successful and thoughtful preservation of Epping Forest.

EARLY HAUNTS OF FREEMASONRY.

Great Queen Street and Vicinity.

(*Continued from page* 114.)

TOWARDS the close of our last paper we observed that much of what yet remained to be said in connection with Great Queen-street, would be of more especial interest from its being more immediately connected with Freemasonry. Of the Hall we shall speak by-and-bye and somewhat briefly. Who is there amongst Craftsmen worthy of the name who is not fairly well posted in the history of that building? Let us, therefore, give priority of place to two distinguished Masons, both of so-called Anglo-Saxon origin, though one only of the twain can be truly described as an Englishman. This one is no other than Sir Martin Ffolkes or Folkes who was born in Great Queen-street on 29th October, 1690.

This distinguished numismatist, antiquary, and mathematician well deserves some notice in the columns of a Masonic Magazine, having himself been also a distinguished member of the fraternity. His father, Martin Ffolkes, was a barrister-at-law and bencher of Gray's Inn, and young Martin, during the seven years—from nine to sixteen years of age—he spent under the tuition of Mr. Cappel, formerly Hebrew professor at Saumur, in France, acquired very considerable proficiency in the Greek and Latin classics. In 1707 he matriculated at Clare Hall, Cambridge, and made such rapid progress in all branches of learning, but especially in mathematics and philosophy, that in 1714, when still only a little over twenty-three years of age, he was admitted a Fellow of the Royal Society, and two years later was chosen a member of the Council. About this time he made his first communication to the society on the eclipse of a fixed star in Gemini by the body of Jupiter, and several papers, published in the Philosophical Transactions followed. In December, 1718, he was, for a second time, chosen member of the Council, and was re-chosen annually till 1727, having the additional distinction, conferred upon him in 1723 by the illustrious Sir Isaac Newton, of being appointed one of his vice-presidents. On the death of that eminent philosopher in 1727, Bro. Ffolkes was a candidate with Sir Hans Sloane for the vacant presidency, and though the latter was preferred, Bro. Ffolkes was supported by a large number of the members. In 1729 he once again was appointed to a seat at the Council board, and so remained till 1741, when, on the resignation, through advanced age and infirmities, of Sir Hans Sloane, he was elected president, having in the interim once again filled the office of vice-president. In 1720 he became a Fellow of the Society of Antiquaries, and on the death of its president, the Duke of Somerset, in 1750, Bro. Ffolkes, at the time, one of the vice-presidents, was chosen his successor, being continued in the office by the charter of incorporation of 2nd November, 1751. In a few months, however, he was incapacitated, by a stroke of palsy, from taking an active part in the fulfilment of his presidential duties in behalf of either society, and a second stroke put an end to his life in June, 1754. In 1756, his library, prints, coins, &c., were sold at a public auction, extending over fifty-six days, and realised not far short of £3100. In 1792 a monument was erected to his memory in Westminster Abbey.

Sir Martin Ffolkes has already been spoken of as a great numismatist, and in 1736, after a sojourn of some two years in Italy, during which he had excellent opportunities of consulting the best furnished cabinets in that country, he composed and read before the Society of Antiquaries a "Dissertation on the Weights and Values of

ncient Coins." A copy of this he was requested and promised to re to the society, but, for some reason, the promise does not appear have been fulfilled. In the same year, however, his "Observations the Trajan and Antonine Pillars at Rome," were read in the ciety, and afterwards published in the first volume of their Archæologia;" and about the same time he communicated to them A Table of English Gold Coins, from the 18th of Edward III., when ld was first coined in England, to the present time, with their eights and intrinsic values." The latter, at their express desire, he inted in quarto, and again with additions in 1745, while the society produced it in a far more complete form, in two volumes, in 1763. 1742 he was chosen to succeed Dr. Halley, as a member of the oyal Academy of Sciences, at Paris; and in 1746 had the honorary stinction of LL.D. conferred upon him by the University of Oxford, similar honour following from that of Cambridge at a subsequent te. Of his Masonic career we can say no more than that he was eputy Grand Master in 1724-5, when the Duke of Richmond was rand Master. According to "Kenning's Cyclopædia," an address as delivered by him in 1724 or 1725, but nothing is known of it, nor n traces be obtained of a medal said to have been struck in his honour mewhere in Italy, most probably Rome.

Though it is in our power to say so little of Bro. Ffolkes as a aftsman, it is undeniable that the membership of so distinguished man of science is an honour not lightly to be passed over. But eater interest undoubtedly attaches to another Freemason of the rlier half of last century, who though not exactly an English- an by birth, having been born in Boston, Mass. in January 1706, as of English parentage, his father having emigrated to New ngland about 1685. This is no other than Benjamin Franklin, to hose newspaper, the *Pennsylvania Gazette*, we are indebted for much formation as to the early history of Freemasonry in that State; who as himself a Warden of the lodge meeting in Philadelphia in 1732; ho subsequently became W.M. or G.M., and who was the first to ublish an edition of a Masonic work—"The Constitutions,"—in the tates, which he did in 1734. Having the fear of Bro. Jacob Norton fore our eyes, it is not our intention to say that which by any possi- ility can be made matter for controversy. These papers are meant to e descriptive of the localities in which Freemasonry made for itself omes in the earlier portion of its career; in fact, the Masonic articulars they furnish are only of a secondary consideration. Nor s it our purpose to give even a modest sketch of Bro. Benjamin ranklin, printer, publisher, statesman. That distinguished personage gures in this part of the narrative, because, during some part of his

first sojourn in England, he worked as a printer in the neighbourhood of Great Queen-street.

A common belief once existed to the effect that Bro. Franklin was engaged in this capacity at what is now Messrs. Wyman's printing offices, but a reference to his "Autobiography," edited by the Rev. W. Hastings Weld, and published by Harper Brothers, New York, and Sampson Lowe, Searle, Marston and Rivington, London, will show this is not the case. He reached London in December, 1724 and shortly afterwards got employment "at Palmer's, a famous printing house in Bartholomew-close," where he continued near a year. Subsequently, he writes, "I now began to think of getting a little beforehand, and expecting better employment, I left Palmer's to work at Watts's, near Lincoln's-inn-fields, a still greater printing house. Here I continued all the rest of my stay in London"—which was to July, 1726, when he set sail from Gravesend. On his return to America, he took up his abode in Philadelphia, and turned the knowledge he had acquired in London to such excellent account that, in a very short time, he took the lead as a printer, and, as we have stated, published a journal known as the *Pennsylvania Gazette*, in which occasional references to the subject of Freemasonry are to be found.

This "greater printing-house" of Mr. Watts was on the south side of Weld-court, turning out of Great Weld-street—the name of Weld has since been altered to Wild-street—near the western end of Great Queen-street. However, the press which, on a subsequent visit to England, he recognised as that at which he had worked as a journeyman, stood for many years in Messrs. Wyman's office. Subsequently it passed into the hands of Messrs Harrild & Sons, who, in 1840, parted with it to Mr. J. V. Murray, of New York, on condition that he should secure for them a donation to the Printers' Pension Corporation of London, the understanding being carried out so successfully that the committee were able to establish the "Franklin Pension" of ten guineas per annum. This press is now in the Public Museum at Philadelphia, and has on a plate affixed to it a suitable inscription commemorative of Franklin's connection with the neighbourhood. A companion press, at which it is by no means improbable that Franklin also worked, may be seen in the Museum of Patents at South Kensington.

Of Freemasons' Hall, which is the principal edifice in the street, it will suffice if we say that it was opened and consecrated on 23rd May, 1776, the first stone having been laid 1st May, 1775, the presiding brother on both occasions being Lord Petre, Grand Master. It has since been greatly enlarged, additional accommodation having been

erected within the past year or so. To recount what has happened in the 106 years during which it has been devoted to Masonic purposes would in a great measure involve the writing of a short Masonic history. But for this neither time nor space is at our disposal. Moreover, we are only as yet at the beginning of our perambulations; yet before we take farewell, for the present, at all events, of Great Queen-street and its vicinity, let us briefly glance at some of the more important personages and events which are associated with our Hall. Among the former must be noted, in the first instance, the different Grand Masters who have held sway over the Craft since its erection. Forty-one brethren have occupied the throne of Grand Lodge since 1717, but of these only eight have presided in the Temple in Freemasons' Hall, namely:—Lord Petre, who opened it and was Grand Master, 1772-76; George, Duke of Manchester, G.M., 1777-1782; H.R.H. Duke of Cumberland, G.M., 1782-1790; George, Prince of Wales, G.M., 1790-1813; H.R.H. Duke of Sussex, G.M., 1813-1843; the Earl of Zetland, G.M., 1843-1870; the Marquis of Ripon, 1870-74; and H.R.H. Prince of Wales, who was elected in 1874, installed in the Royal Albert Hall, 1875, and still retains the office. But if the number of Grand Masters who have reigned between 1776 and 1882 is limited, that of the Grand Secretaries, with whom rests, in great measure, the chief responsibilities of government, is still more so.

At the time the Hall was consecrated the office of Grand Secretary was held by Bro. James Heseltine, who resigned in 1784, and was succeeded by Bro. William White. Bro. White, at his death in 1813, was succeeded by his son, Bro. W. H. White, with whom was associated from the date of the Union till 1839, Bro. Edwards-Harper, when Bro. White again became sole Grand Secretary, and so remained till his resignation in 1857, since when the office has been occupied successively by Bros. Gray Clarke, John Hervey, and Col. Shadwell H. Clerke, the present Grand Secretary, who was appointed and invested at a Special Grand Lodge, presided over by H.R.H. the Prince of Wales in person, early in the year 1880. Of other Masonic worthies, whose memory haunts the precincts of our venerable Hall, the greatest beyond all question is the Earl of Moira, afterwards Marquis of Hastings, whose Pro Grand Mastership was co-equal with the Grand Mastership of George, Prince of Wales, and who was as eminent in Freemasonry as he was in Statecraft. Then there were Bro. W. Rodwell Wright, a most enthusiastic brother, and contemporary with the Earl of Moira, who revised the Order of the Red Cross of Rome and Constantine, of which for a time he was Grand Master, and who was also Grand Master of the Templars; Dr. Hemming,

who after the Union was entrusted by Grand Master the Duke of Sussex with the re-construction of the ritual, so that there might be uniformity of working throughout the English Lodges. This task, however, he was unable, owing to the failure of his mental powers, to complete, though so much of it as he had accomplished is still worked in some of our Lodges of Instruction. What Hemming failed to do, however, was carried out by Bro. William Williams, who prepared a complete ritual, which, under the successive preceptorships of the famous Bro. Peter Gilkes and S. Barton Wilson, and others, has since been worked in the Emulation Lodge of Improvement.

Among the events that have taken place within its walls may be mentioned the restoration, in 1790, of Bro. William Preston, the well-known author of the "Illustrations of Masonry," to his Masonic rank and privileges. Bro. Preston, about ten years previously, had quarrelled with Grand Lodge, and with other members of the Lodge of Antiquity had separated himself from that body. His restoration was about the last act of H.R.H. the Duke of Cumberland's Grand Mastership. In 1792 H.R.H. the Prince of Wales was installed in the presence of large numbers of the Craft. In 1813, a magnificent jewel was presented to the Earl of Moira on his retirement from the Pro Grand Mastership, on which occasion their Royal Highnesses the Dukes of Sussex, York, Clarence, Kent, Cumberland, and Gloucester were present; while towards the close of the same year was enacted the solemn union of the "Moderns" and "Ancients" into one Grand Lodge. These are among the most noteworthy of the associations which every brother must conjure up whenever he takes his seat in the Temple, and though we might continue the record, it seems to us that no more fitting termination to the narrative of our wanderings in Great Queen-street can be found than the mention of what is, undoubtedly, the most important event that has happened in English Masonry during the present century.

(*To be continued.*)

OUR HOLIDAY JAUNT.

AT it will do us all good to have a holiday is an undoubted fact; but whether we shall all get one is quite another question. Let pe that we all may, and that, as the poet sings, it may do us all and send us back to work and duty strong, cheery, and con-d.

From meadows dappled o'er with daisies,
Or sweet with scent of new-mown hay,
From woods amid whose tangled mazes
The laughing sunbeams dart and play,
From rippling brooks and river reaches,
From haunts of heather and of fern,
From giant cliffs and pebbly beaches,
Glad-hearted wanderers return.

The Summer holiday is over—
The few short weeks, or days, or hours—
And homeward goes each happy rover
Beside the sea or 'mid the flowers.
Once more for all the path of duty;
But hand and brain are now made strong;
And, steeped unconsciously in beauty,
The heart retains its Summer song.

Thus richly blessed, have we no pity
For those whose lives are sad with care,
Who herd in alleys in the city,
And cry aloud for God's pure air?
Surely the Summer days will darken,
Earth will not be one half so fair,
Unless with willing hearts we hearken,
And of our pleasures yield a share.

till there seem to be one or two warnings for us all, which it may some little good to remember and to realize. If our holiday has led us abroad among the "parlez-vous" or "ausgezeichnets," meone has said, let us hope that we have not been ashamed to speak sign language. There are many John Bulls who seem to dislike ersing in what they term "outlandish lingo." But how foolish, worse than foolish, is such a feeling, such a prejudice. The acqui- of a foreign language increases not only the possibility of ding our own knowledge of things, men, bodies and countries, raises us in the scale of ruminating, thinking, and conversable

beings. Formerly far too little attention was paid in our schools and colleges to the study of foreign languages; now, let us trust, we are bent on removing this serious defect, and strengthening this patent weak point in our general system of national education. But let none of us suppose that we can travel in foreign parts and rely on dictionaries, vocabularies, railway guides and books of conversations. All who do so sooner or later inevitably break down, and sometimes when it is most inconvenient for them to do so. And as we may always be taught, even as the schoolmen say "ex converso," we lighted the other day on a good little story of a German's confidence in a dictionary which brought him to great grief, and which many of us, all who talk to foreigners from books and vade mecums, may well keep in memory and apply to our own practice.

A German, whose English education had been somewhat neglected, obtained an interview with an English lady, who, having recently lost her husband, must (as he in his single German condition took for granted) be open to new offers, and accordingly opened his business thus:

"High-born madam, since your husband have *kicked de bucket*—"

"Sir," said the lady, astonished and displeased.

"Oh, pardon, madam—nine, ten thousand pardons! Now I make new beginning—quite oder beginning. Madam, since your husband have *cut his stick*—"

It may be supposed that this did not mend matters, and, reading so much in the lady's countenance, the German drew out an octavo dictionary, and said, perspiring with shame at having a second time missed fire:

"Madam, since your husband have *gone to kingdom come.*—"

This he said beseechingly; but the lady was past propitiation this time, and rapidly moved towards the door. Things had now reached a crisis, and, if something were not done quickly the game was up. Now, therefore, taking a last hurried look at his dictionary, the German flew after the lady, crying out, in a voice of despair:

"Madam, since your husband—your most respected husband—your never-enoff-to-be-worshipped husband—have *hopped de twig*,—"

This was his sheet anchor, and as this also came home, of course the poor man was totally wrecked. It turned out that the dictionary he had used, a work of one hundred and fifty years back, had, from mere German ignorance, given slang translations from Tom Brown, L'Estrange, and other jocular writers—had put down the verb *sterben* (*to die*) with the following worshipful series of equivalents: 1. To kick the bucket; 2. To cut one's stick; 3. To go to kingdom come; 4. To hop the twig—to drop off the perch into Davy's locker. This was the only equivalent he had not been able to introduce.

Neither when we are on our holiday jaunt should we forget the needful rules of caution and common sense. Many a pleasant journey has been a painful experience, and has left unwelcome memories, because we forget our habitual care in the selection of friends and acquaintances. Some of us will recall Bro. Anthony Trollope's amusing stories of a "Ride through Palestine," and of "The Man who kept his money in a Box," and will fully grasp the point of the following amusing little bit of pleasant American satire:—

A short time ago a Detroiter seated his dear wife in a car on the Michigan Central to make the journey to Chicago alone; he took a look around him and said to her:

"Now, my love, if you should want the window raised, here are a dozen gentlemen who will break their necks to accommodate you."

"Yes, my dear," she said.

"If you feel lonesome, and want some one to talk to you about affairs in Egypt, Noah's ark, or the ice period, don't hesitate to call upon any of these gentlemen."

"I understand you, my dear."

"You won't know enough to leave the car at noon and get your dinner, and you had better ask some of them to accompany you. If they offer to pay for your meal, don't be squeamish about it."

"Of couse not, my dear,"

"You may want to read to pass away the time. If so, any of these gentlemen will be only too happy to purchase you a half bushel of the latest books and magazines. Be careful to save 'em for me to read when you get home. They can pay for them."

"I'll be certain, love, to attend to what you say."

"And you can say to them that we have been married four years; we do not live happily together; I am a domestic tyrant; you have strong thoughts of procuring a divorce; you feel that you could love the right sort of a husband; you like oranges and peanuts; you are innocent and confiding; you have never travelled; you are afraid of getting lost in Chicago, and you will be ever so much obliged to anyone who will get you a hack, see to your trunk and pay all the expenses. Good-bye, love."

"Good-bye, my darling."

And wasn't it strange that not one single man in that car even spoke to that lady in a ride of three hundred miles?

A few rules of common sense, a kindly and considerate temper, a good-humoured determination to put up with small inconveniences, and an avoidance of a grumbling, querulous and fidgetty temperament, will do much and go far to make our holiday jaunt pleasant and ourselves agreeable to the company we meet, and the fellow-travellers

we stumble upon. The writer of this little paper has travelled as much as most people, and he has always found this, that, except in very rare cases indeed, the troubles and worries travellers suffer are more or less imaginary, and can easily be borne or even avoided by pleasant and unfailing courtesy. Some good folks seem to revel in difficulties and vexations; to be always unfortunate, ill-treated, and oppressed. In nine cases out of ten such disturbances of the situation spring from our great insular weakness, a forgetfulness that other people have ideas, tastes, and customs of their own, and that though English normal life, and views are very good for England, they do not always suit France or Belgium, Switzerland or Germany, Holland or Italy; and that we must always be on our guard against that vulgar tendency to depreciate and ridicule everything foreign, all that does not exactly tally with our home ways and habits, our insular tastes and notions. We have to be "citizens of the world" if we wish to enjoy our holiday jaunt, especially abroad; and if nothing will satisfy us but English food and English hours, if we are unsociable and miserable because the dinners we eat, the language we hear, the life we lead, because all these things, I say, are different from our own at home in our "tight little island," then, in the name of all that is sensible and reasonable, let us put by Baedeker and the Continental Bradshaw, our Murray and our travelling maps, and let us make no further or longer expedition than that which will land us at Herne Bay or Richmond, Erith or Broadstairs, the Isle of Thanet, or the Isle of Dogs!

FORTUITOUS THOUGHTS.

BY SAVARICUS.

A SILENT sunbeam stealing through the room,
Its presence piercing early morning gloom,
With cheering comfort brightened up the flowers,
And raised at once my meditative powers.
Oh! welcome beam of light irradiate,
Whose warmth we love, whose quick'ning power is great;
A golden ray of heaven's celestial light,
Or flash of angel-wings in heav'nly flight;
Art thou the "Breath of life" to Adam sent
From Him who made the earth and firmament?

The mind of man may think it comprehends
The source of light, and spreading science lends
Its aid to those who search for truths sublime,
And gaining knowledge, lose the run of time.
We live and learn, 'tis said in "nature's school,"
Where wisdom waits like Patience on a stool.
By deep research to "wonderland" we go,
Then think and feel what mighty things we know.
A comet comes, of course, we know its track,
Its name, its speed, and when it will turn back;
Some miles a second whirling thus through space,
'Tis nought to those who know how comets race.
A million, trillion years, or longer time,
Savants declare have passed; now in its prime
The inlaid earth to them must surely be,
Who scan the sky, and dive beneath the sea;
All things familiar—nature's secrets out—
Clown-like the giddy world may turn about.
Terrestrial things by powers celestial moved,
For ages past a rare design have proved,
Yet men must know, or try their best to learn,
Why lightnings flash, or fiery meteors burn?
Each sphere its orbit hath; beyond this line
Man's soaring mind would penetrate; in fine
To other worlds some men would like to go,
So speculative are the thoughts that flow.
In ships we safely traverse raging seas,
By steam we journey through the land at ease;
To navigate the air, in vain men try,
'Tis only birds that have the power to fly.
Balloons can float just as the wind may blow,
To east, or west, or south, or north, they go.
So many things by art we now attain—
With 'lectric speed send through Atlantic's main
A cable message to the world called "New,"
Joined to the Old by friendship firm and true.
Then, Light again, we see how yon fair moon,
By science's power will be dispensed with soon.
"Electric" is the word for lovers now,
'Tis by its light they'll plight the happy vow.
No moon, no tides, oh, what a funny thing,
Let's say the earth from west to east doth swing;
That soliel rays are cold, or soon will be,
When seventeen million years have gone to sea.

Then will the stars grow dim and lustreless,
And folks on earth be in a pretty mess;
Selection's theories then shall be renewed,
And, by the fittest, chaos be subdued.
Development its sway will then assert,
And wingèd men bring forth from humble dirt.
Each human form a grace divine will bear,
And walk the earth, or float about the air:
One race in all with peaceful lives well blest,
Each equal, glad in motion, or at rest.
These happy beings ever shall exist,
And youthful age Time's ravages resist.
Each sex a love Platonic pure will feel,
As chaste emotions through their bosoms steal:
Delightful Confidence shall rule the earth,
And Doubt and Fear no more have mundane birth.
No prowling wolf the gentle lamb shall fright,
No screeching owl disturb the quiet night;
All nature calm enwrapped in blest repose,
A world of joy to man will e'er disclose;
And this fair earth from evil shall be free,
And danger cease for those who plough the sea;
Then will mankind rejoicing go their way,
And friendly night succeed the perfect day.
This blest Elysian, or ecstatic state,
Shall pave the way for man's celestial fate.
A taste of Paradise, a glimpse sublime
Of Heaven's joy and brightly blissful clime.

* * * * * * *

Oh! what a change this simple life will be,
From tricks and tricksters always to be free;
The cunning man shall all his cunning lose,
And cheats no more invent a cheating ruse;
But guileless man, before the light of day,
The Courts of Law at once shall sweep away.
Then fostered rage and envy, softened down,
Must vanquished be, by Virtue's smallest frown.
The Universe the Reign of Peace shall know,
And men's exalted mind but goodness show;
A language pure and fresh in word and tone,
Will make the earth a new and verbal zone;

No jarring element the scene shall mar,
And fitful passion's work be banished far.
The songs of tuneful birds will fill the air,
With music's melody beyond compare;
All things in sweet accord shall ever be
By love united, glorious and free.

* * * * * * *

O, Pity 'tis! the world for this must wait,
But time is needful for a change so great.

THE KNIGHTS TEMPLAR.

(Continued from page 128.*)*

In vain the Pope endeavoured to overawe the equitable and courageous resistance of the Fathers of the Council. He was reduced to necessity of transgressing the sacred authority which he himself convoked; and in comtempt of the rights and authority of the hers of the Council; in contempt of their imperative decision, he nounced, in a secret consistory, the provisional abolition of the ler of the Templars.

Was this just?

Was this an abuse of power?

It is not hard to give the answer. Will any one still entertain bts upon the injustice of the proscription of the Order of the mplars; upon the barbarous punishment inflicted on such numbers chevaliers; and their illustrious chief, Jacques de Molay.

I ought to have justified the Order previously to occupying myself h the case of this brave and virtuous chevalier.

He was a native of Burgundy, of the family of Longvie and Raon. ay was an estate in the deanship of Neublant, in the diocese of ancon.

Having become a Knight Templar about the year 1265, he was roduced at the court of France, where he was always treated with tinction. He had had the honour of holding on the baptismal font bert, fourth son of Philip the Fair.

Jacques de Molay was absent when he was unanimously elected Grand Master of the Templars.*

Called into France by the Pope, he arrived with a retinue of sixty chevaliers, and was courteously received by his Holiness.

The Grand Master having learned that the enemies of the Order were clandestinely circulating rumours to its prejudice, he repaired to the Pope and demanded a public examination of the conduct of his chevaliers.

This was the confidence of virtue.

It appears that the Grand Master enjoyed a great reputation for probity and chaste manners.

The friendship and honourable distinction which he had experienced from Philip the Fair, the esteem of the Pope, and the attestation of the King of England, leave no room for doubt on this subject.

I could also cite the testimony of his persecutors themselves. He never was in the least suspected of those shameful crimes, those obscenities pretended to have been authorised by the statutes of the Order.

This tacit tribute of respect from his enemies is equally honourable and authentic.

That venerable chief of a proscribed Order was unexpectedly loaded with chains, together with one hundred and thirty-nine chevaliers who attended him at Paris.

The tortures of the rack; the threats of the Inquisitor; the certainty that his chevaliers would be put to death, and that the Order would be dissolved if he did not instantly yield to the projects of the King; the pardonable wish to spare the effusion of the blood of so many innocent victims; the hopes of coming to an explanation with the Pope, and of appeasing the King, could alone make him consent to a momentary confession, which in itself admitted of retraction from its improbability and inconsistency.

I will grant then, since I find it inserted in the Inquisitor's interrogatory, and in some historians, that the Grand Master had at first answered that at the time of his reception, he promised to conform with the statutes of the Order; that on being presented a crucifix, on which was the image of our Redeemer, he was ordered to deny Christ, and that he did deny Him against his will; and, lastly, being ordered to spit upon the cross, that he spit upon the ground, once only.

As soon as the Grand Master found that the false confession

---

* Por conformidade de votos sahio eleito Jacobo de Molay. Como fora eleito ausente seria recebido com grandes acclamaçoens e com bem fundadas esperanças. —Ferreira: "Memorias e noticias historicas da celebre Ordem Militar dos Templarios." Lisboa, 1735, tom. i., du sup. p. 688.

orted from him, far from producing any arrangement in favour of Order, only served as a pretext for further injustice and for cruel amations, he hastened to give the first example of retraction.

Yes; this retraction of the Grand Master preceded that of every er chevalier. It was the duty of the chief of the Order, by a rageous retraction, to recal to the principles of honour and truth h of the Templars as had fallen.

This, perhaps, was more beneficial to the cause of lapsed virtue ı a constant refusal to confess might have been.

It confirmed the constancy of those Templars who had not made ession; and above all, it taught the weak members, who had for- d honour by yielding to the torture, to fear, or to seduction, that might still return to their duty.

Thus the example and the signal of the Grand Master encouraged Christian constancy and virtue of so many victims, who afterwards acted their false confessions, and gloriously perished for having acted them.

If Jacques de Molay fell into an error, that error afterwards be- e, for him and his worthy chevaliers, the subject of a new triumph.

Si non errasset, fecerat ille minus.

Had he not erred, he had appeared less illustrious.

That the Grand Master had been the first who retracted cannot it of a doubt, if we give credit to the record found at the *Tresor de rtres*, entitled, "Memoires," wherein are resolved several questions tive to the Templars.

In this memoir it is said that he retracted.

The Council say, the first confessions only are to be regarded.

This decision was previous to the journey to Chinon. It is evident the Grand Master always persisted in his retraction. If he had they would not have failed to produce the fruits of it. And it is to show that he made no confession before the Pope's legates, who rtheless dared to boast of having it.

This historical trait requires us to dwell a little upon it.

The King's council thought proper to have several chevaliers ught before the Pope, in order that they should acknowledge before the several crimes of which they were accused. They found no t difficulty in selecting a certain number, who were overcome by or, or were seduced by promises and favours.

Amongst the vast number of the proscribed, they found seventy- Probably they might have found more, if necessary; but the grand t was to have the chiefs of the Order appear before him.

It was dreaded, and with reason, that those chiefs would justify

themselves by exposing the cruelties that they and the other chevaliers had endured for a length of time.

It therefore behoved them to prevent this dangerous interview of the Grand Master and chiefs with the Pope.

But, on the other hand, it would afford just motives for suspicion and uneasiness to the Pope himself, should they let the Grand Master and chiefs remain at Paris, whilst the chevaliers only were presented to him.

It would be also exposing themselves to the murmurs of the people, and to the suspicions of Kings and Princes.

The ministers of Philip the Fair found out an expedient. They sent the Grand Master and the other chiefs of the Order, together with the chevaliers; but they sent only the seventy-two chevaliers to Poitiers

The Grand Master and the chiefs were detained at Chinon, under the pretext that some of them were sick. Three cardinals were dispatched thither in order to examine them.

Why did not the Pope himself, at a crisis so important, on an affair which so essentially concerned the Christian States, repair to Chinon, which is but a short distance from Poitiers? Why did he not, at least, cause such of the chiefs as were not indisposed to be conducted to him? for the Pope himself confesses that they were not all sick. Why did he not himself testify some anxiety to hear the Grand Master, who, after the first circulation of the calumnies, immediately repaired to his Holiness to maintain the innocence of the Order? Why, in fine since they could conduct those *sick chiefs* from Chinon back to Paris, did he not get them brought from Chinon to Poitiers before remitting them to their prisons?

Moreover, the Pope ought to have wished to hear Hugh de Peraldo, one of the chiefs of the order; because Philip the Fair had complained of the commissioners for having admitted this chevalier to their table, where he availed himself of the opportunity to retract his former confessions.

Be this as it may, the commissioners of the Popo wrote to Philip the Fair that Jacques de Molay, Hugh de Paraldo, and other chiefs, had made confessions.

The Pope, on the other hand, availed himself of this as a pretext for ordering the prosecution of all the Templars throughout Christendom. But as soon as Jacques de Molay appeared before the commissioners, who were hearing the examinations at Paris, he denied with indignation that he made any confession at Chinon, and he demanded to appear before his Holiness.* This denegation alone of the Grand

* Processus contra Templarios.

ıpported by all the circumstances that I have produced
the frustration of his interview with the Pope, would
ffice to convince an unbiassed person that either the cardinals
ed a falsehood, or, what is perhaps more likely, *that the*
Philip the Fair caused other Templars to personate these chiefs,
ıite feasible, the Grand Master probably not being known by
ıals, not understanding the Latin tongue, in which the
;s were carried on,* and the customs of those times not
the signature of the accused.
ind it proven elsewhere in an authentic and incontestible
ıat the Grand Master made no confession at Chinon.
ls bulls addressed by the Pope to different kings, princes, and
ıd which announce the pretended confessions made by the
ıter at Chinon, are dated 2nd of the Ides, a date corresponding
2th of August.
hese bulls Clement V. speaks of the interrogatory which he
:o have been previously made by the Cardinal's apostolic
ners; and he dares to avail himself of the confessions of the
ıster and other chiefs of the Order, for to prejudice the
ıion against the unfortunate Templars.
g more certain than that at that period of the 12th of
was impossible for the Pope to announce those confessions;
r the letter written by the apostolic commissioners to the
r attest that, on the Saturday after the feast of the Assump-
! August) they heard the confessions of some of the chiefs
der, and on the Sunday following, the Grand Master's con-

mmissioners add, that on the ensuing Monday and Tuesday
examined Hugh de Peraldo and the Grand Master.
ətter to the King was dated on the same day, the Tuesday
Assumption.
ıen evident that, on the 12th of August, the Pope announced
ısions of the Grand Master, and other chiefs, even before
ıeen interrogated.
ontradiction is so striking, and so manifest, that there is no
plaining it, unless by allowing such interrogatory never took
l that the falsehoods, whereby both the King and the Pope

ıfessionibus ipsis eis lectis et in maternâ linguâ expositis.—"Spicileg.
ːom. x., p. 365, first edic.

se fuerunt de mandato et in præsentiâ cardinalium in suo vulgari
llibet eorumdem.—" Bull of Clem. V. of 2nd of the Ides of August, 3rd
ıontificate."

were deceived, have had an equal portion of improvidence and perfidy. Mentita est iniquitas sibi.*

Another consideration supports the preceding ones. Allowing such confessions to have been made, the Pope announced that the cardinals, after the Grand Master's and preceptors' abjuration of the heresy, had granted them, at their request, absolution according to the usage of the Church.†

The cardinals wrote about it to the King, requesting him to treat the Grand Master and the other chief with benignity.

And nevertheless it stands upon record, by the proceedings, that when the Grand Master returned to Paris, and appeared before the apostolic commissioners, he was in the utmost indigence: he loudly complained of not having four deniers in his power to expend for the defence of the Order, or for any other purpose. He demanded to hear mass, and the divine offices. He persisted in his applications to be sent to the Pope, that he might justify his Order before him; but without effect.

Had the Grand Master made at Chinon the confesions attributed to him, can any one doubt but that he would have received the reward of his condescension? Could he have remained in prison and in a state of the utmost misery?

Had he been reconciled with the Church, could he be reduced to the necessity of demanding permission to hear mass and the holy offices?

In fine, had he made those confessions, would he have dared to demand to appear before the Pope and those very same cardinals?

---

* Another remarkable circumstance respecting the interrogatory at Chinon is, that according to the letters from the Pope, and those from the commissaries themselves, one supposes that the chiefs of the Order were interrogated by three cardinals, and that by Clement's letter, inserted in the "Spicilegium, Dacherii," tom. x., p. 356, first edition, he announces that the commissaries were five in number. He adds to the three former, the Bishop of Preneste and Piere Colonne.

† Ab ipsis cardinalibus, ab excommunicatione quam pro præmissis incurrerant, absolutionem, flexis genibus, manibusque complicatis, humiliter et devoté ac cum lachrymarum effusione non modicâ, petierunt. Ipsi verò cardinales, quia ecclesia non claudit gremium redeunti, ab eisdem magistro et præceptoribus, hæresi abjuratâ expressè, ipsis, secundum formam ecclesiæ autoritate nostrâ absolutionis beneficium impenderunt.—"Bull of Clem. V. 2nd of the Ides of August, 3rd year of his pontificate."

(*To be continued.*)

THE MASONIC MONTHLY.

New Series of the "Masonic Magazine."

THE ROMAN COLLEGIA.

No. II.

BY MASONIC STUDENT.

Continued from page 134.

SINCE I put together my last paper on this subject, I have seen and studied several other books which all bear on the subject, such as the "Romans in Britain," by H. C. Coote, F.S.A.; the "Syntagma Antiquitatum Romanarum," by Heineccius, a work edited by Haubold, and aided by Mühlenbruch, published at Frankfort, 1841; and lastly a fine copy of the "Corpus Juris Civilis," Amsterdam, 1681. Mr. Coote thus sums up the various points of the whole question at p. 383, *et seq*:

"By immemorial law or custom of Rome the citizens could combine and band together with the view and intention of effecting habitually some common lawful purpose. This combination was a *collegium*, and inseparable from this common bond was the obligation of the colleagues to secure to a deceased member his due burial and *parentalia* under the care and at the general cost of the association to whose fund he had contributed in his lifetime. So unfailing are the provisions for effecting these two things in the rules of all the colleges, and so cherished to all appearance is this twofold object, that I cannot but suspect that it was the original design, to which every other associated interest subordinated itself. And this explanation becomes irresistibly convincing, if we duly consider the twin beliefs engrained in the Aryan mind,—the efficacy of decent burial in procuring repose to the soul, and the power of annual sacrifice, as well in

comforting the *manes* as in securing to his relatives an immunity against his malignant attacks. For the disembodied spirit was an irritable divinity, which might harm though it never could do good.* We may therefore easily understand that a permanent and adequate provision, which should realize these two advantages to all who joined a college, could never fail to attract men who entertained such beliefs.

"Through this agency of the college that terror of antiquity, 'ne ultimus suorum moriatur,' had no place in the mind of a member, for the colleagues of the deceased were a never-failing kindred, at whose hands he would receive those sacred rites the provision for which nature had otherwise denied him.

"The common lawful purpose associated with burial and sacrifice was as diverse and various as the interests of civilized communities must ever be. Every art, trade, profession and business had its college. Some of these colleges were exceptionally numerous and abnormally powerful. The mintmen of Rome were in one age strong enough to revolt as a nation, and the old clothesmen (*centonarii*), united with the timber merchants and dealers in wood (*dendrophori*), constituted the most populous and influential corporation ever known under the empire.

"Sometimes colleges were constituted for burial and parentation only,—'funerum causa,' as it was said. These colleges, having no professional character to sustain, no aims in trade to promote, called themselves only worshippers of some god or goddess whom they had selected out of the well-stocked Pantheon of Europe and Asia. In such a case they designated themselves *cultores Jovis*, *cultores Herculis*, and the like.†

---

* "The Roman ghost was emphatically mischievous. He could do no benefit to his surviving relatives, but he could do them harm to any amount. This tendency on his part to inflict evil was imposed upon him by a superior power, and he was unable to escape from the obligation. On descending 'ad inferos' he was sworn never to benefit or assist his kinsmen. Servius (Burman's edition of 'Vergil,' 1 Georg. v. 277) says: 'Apud orcum defunctae animae jurare dicuntur ne quid suos, quos in vita reliquerunt, contra fata adjuvent.' Servius, in another passage, expressly calls the manes 'noxiae.' He says ('Aeneid.' 3, v. 62): 'Manes sunt animae illo tempore, quo de aliis recedentes corporibus, necdum in alia transierunt. Sunt autem noxiae.' Epigraphy also testifies to the same belief.

† "To M. Boissier's researches ('Etudes sur quelques collèges funéraires Romains, Les "Cultores Deorum," Revue Archéologique,' vol. xxiii. N. S. p. 81 *et seq.*), we owe our complete knowledge of this part of our subject. There was no special connection between the god selected and the cultores themselves. The vicinity of a temple determined the choice. The college of Diana and Antinous was founded under Hadrian at Lanuvium, and owed its name to the two temples which that little city contained. Consequently the brethren imposed upon them-

"Though burial and parentation were the paramount objects of hese unions of *cultores*, they were not always their sole aim. Sometimes, though the college was professedly *funerum causa*, there was omprehended within its provisions a scheme of mutual assurance, or he furtherance of some pecuniary interest, such as our benefit clubs ow occupy themselves with.* But for all that the college was still *nerum causa*, and the colleagues were *cultores* of some specified deity.

"Even when Christianity had come in, colleges *funerum causa* were s cherished by the Christians as they had been by the Pagans. The hristians utilized them for the purpose of holding land wherein to ary *sodales* of their own faith.† Nothing was changed in the conitution of these colleges save the religious tendencies of the acts erformed through their agencies. Burial was as dear to the faith-

---

lves the necessity of celebrating the anniversaries of the dedications of these two mples. They also had statues of these divinities in their common hall. This as the mode in which the special religious element showed itself. So at Lamsis, in Numidia, the veterans of the third legion formed a college, under the yle of 'Cultores Jovis optimi maximi.' In the list of its members are two amens.—'Rénier's Inscriptions de l'Algérie,' 100. So the college of the Dendrophori were specially attached to the worship of Cybele. Mommsen ('De llegiis et sodalitiis Romanorum,' p. 92), with his usual love of paradox, has ppreciated the religious element of these colleges, confining it only to the name f the god or goddess. M. Boissier (p. 93) observes more truly: 'La religion ne reserve chez eux qu'nne importance secondaire, bienqu'ils ne se soient jamais ntièrement séparés d'elle.'

* "See M. Boissier's 'Etude' (pp. 93, 94): 'Aucun texte ne prouve qu'ils soient evenus de vèritables associations charitables, mais ils formaient à la fóis des unions destinées à rendre la vie plus facile et des sociétés d'assurance mutuelle, ui au moyen de contributions payées par tous les mois pouvaient subvenir à rtaines dépenses extraordinaires des associés."

† "A very interesting paper of the Commendatore de Rossi's in the 'Revue rchéologique,' vol. xiii. N. S. p. 295 *et seq.*, and entitled 'Existence légale des imetières Chrétiens à Rome,' contains a *résumé* of his discoveries upon this and gnate points treated from time to time in the 'Bullettino di Archeologia hristiana' and 'Roma Sotterranea.' I refer the reader to this paper, p. 240 : *seq.* The Cavaliere thus sums up his discoveries (*ib.* p. 240): 'Aussi les hrétiens, en leur qualité de possesseurs de cimetières communs, ont-ils formé *ipso jure* un collège de ce genre (*i.e. fenerum causâ*); et pour leur ôter le bènéfice n senatus-consulte on devait prouver qu'ils tombaient sous le coup de cette estriction de la loi: *dummodo hoc prætextu collegium illicitum non coeat.* A la contatation de ce délit équivalait chacun de ces édits spéciaux de persécution, de ù l'on interdisait aux Chrétiens l'usage de leurs cimetières; et ces édits sont en ffet du iii^e^ siècle, époque où l'histoire et les monuments témoignent que les fidèles ossédaient des tombeaux en qualité de corps constitués. Après la révocation de 'édit le privilège rentrait en vigeur; et alors les empereurs restituaient aux vèques comme représentants du corps de la Chrétienté la libre possession avec 'usage des cimetières.

ful as all the various forms of deposit were to the Pagans, but of sacrifices made to appease an angry or capricious ghost the Church's prayers for the rest and *refrigerium* of a departed brother had more efficiently taken the place.

"What Roman colleges were the following *précis* will best show.

"Under the empire, and before it, private colleges (*collegia privata*) were corporations composed of men voluntarily bound together for a common lawful purpose.*

"They were established by a legal act,† either a *senatus consultum* or a decree of the emperor.

"The number of the *sodales* or *collegae* could not be less than three. It might be any larger number, unless it was restricted by the authority which gave the college existence.‡

"In its constitution the college was divided into *decuriae* and *centuriae*—bodies of ten and a hundred men.§

"It was presided over by a master and by *decuriones*—a president and a senate.||

"It had a *quaestor* and *arcarius*—a treasurer and sub-treasurer.¶

"It was a corporation, and could hold property as such.**

"It had a common cult and common sacrifices at stated times. It had its priests and temple.††

"It had its *lares* and its *genii*.

"It had a *curia* (or meeting-house) where the *ordo collegii* (its senators) met to consult and to determine.

"At the same *curia* also the whole sodality met at their general meetings and to feast.‡‡

---

* "See J. F. Massman's 'Libellus Aureus,' under the heading *collegia*, p. 76 *et seq.* See also Dig. 50, 16, 85, and 3, 4; 47 Dig. 22, 1.

† "Massman, p. 75. He says: 'Inde frequens illa formula, quibus ex S.C. coire licet.' (Gruter, 99 i, 391 i; Murator. 472, 3, 520, 3; Orelli, 4075, 4115, 1467, 2797.) See also Sueton. in Augusto, c. 32.

‡ "Fabretti, x. 443; Marini, Fratr.; Arvales (quoted by Massman, p. 75); Dig. de verb. signific.; 'Pliny's Epistles,' x. 42.

§ "'Collegia divisa erant in decurias et centurias,' says J. F. Massman, quoting Muratori, 518, 4,; Fabretti, 73, 72; Marini, Fratr. Arv. 174*a*; Orelli, 4137.

|| "See the authorities (derived from epigraphs) for those and for varying names of the same officers in Massman, p. 80.

¶ "*Ibid.* ** Dig, 47, 22, 3.

†† "*Ibid.* p. 81. For all the ensuing assertions the reader is referred to Massman and the authorities quoted by him.

‡‡ "The religious *public* colleges had their feasts also. The Vestals' dinner, of which Macrobius has preserved a *menu*, is a famous example. See the article entitled 'Upon the cuisine bourgeoise of the Romans.'—'Archæologia,' vol. xli. p. 283 *et seq.*

"There was a common *arca* (or chest) to contnin their revenues, their contributions, and their fines.

"Each college had its archives and its banners.

It had a *jus sodalitii* or full power over its members.

"To each candidate on his admission was administered an oath peculiar to the college.

"The *sodales* supported their poor brethren.

"They imposed *tributa* or contributions to meet their current and extraordinary expenses.

"They buried publicly deceased brethren, all the survivors attending the rite.

"A common sepulchre or *columbarium* received the brethren.

"Each college celebrated its natal day,—a day called *carae cognationis*,*—and two other days, called severally *dies violarum* and *dies rosæ*.

"We may guess the intention for which the natal day and the day *carae cognationis* were appointed, viz. to carry out the general purposes of the college; but for the *dies violarum* and *dies rosæ* there were other purposes. On those two days of charming nomenclature the *sodales* met at the sepulchres of their departed brethren to commemorate their loss, and to deck their tombs with violets and roses, an offering (if not a sacrifice) pleasing to the spirit of the *manes*.†

* "In the 'Calendarium Farnesinum' (1 Zell, p. 58), under the month of February, is noted 'cara cognatio.' It is preceded by 'parentalia.'

† "Massman, in reference to these days, says only that the *dies carae cognationis* was in the month of February, that the *dies violarum* occurred when the violet began to blow, and that the '*dies rosæ*, was on the 10th day before the calends of June. (*Ibid.* p. 83.) This, however, gives only part of the information. It omits the objects for which such days were appointed. As regards the two floral days the information, however, is at hand. Violets and roses were strewn or hung in garlands upon tombs in commemoration of the dead, and to soothe the never-wakeful and mischievous spirit of the *manes*. As to the employment of these flowers, see Orelli, 4419, 4107, 4070, 3927, and Marini, Fratres Arvales, 580, 581, 589. Suetonius (Nero, c. 56) says, that after the burial of that emperor 'non defuerunt qui per longum tempus vernis æstivisque floribus tumulum ejus ornarent'—persons strewed his tomb with violets and roses. Byron's allusion to this fact is amongst the best known passages of his Childe Harold. Before then Augustus had acted similarly in regard to the remains of Alexander the Great. (Suet. *August.*) 'Corona aurea ac floribus aspersis veneratus est.' M. Antoninus Pius ('Capitolinus,' c. iii. vol. i. p. 46, Peter's edition) so honoured his *magistri* that after their death 'sepulchra eorum floribus semper honoraret.' A graceful poem ('Anthologia Latina,' 4, 355), thus alludes to the same custom—

"'Hoc mihi noster herus sacravit inane sepulchrum,
Villæ tecta suæ propter ut adspicerem;
Utque suis manibus flores mihi vinaque sæpe
Funderet et lacrimam quod mihi pluris erit.'

"Each college could hold property.

"The *sodales* called and regarded themselves as *fratres*.* For amongst them existed the dear bond of a relationship which, though artificial, was that close alliance which a common sentiment can make, This it was which, in defiance of blood, they called 'cara cognatio.' This bond of connection the civil law ratified and extended; for allowing the assumption of kinship, it imposed on *sodales* another duty in addition to those already undertaken, by compelling any one of them to accept the guardianship of the child of a deceased colleague."†

A careful study of Heineccius, the Digest, and Facciolati, leads me to the conclusion that Mr. Coote is perfectly right in many particulars, though I venture to think he has been a little too hasty in others.

It is undoubtedly the fact that these Collegia had a "Jus Fraternitatis," and were called, or at any rate considered "Fratres." Indeed as it is pointed out in the "Corpus," that the members of the College were called Sodales, because they "ejusdem Collegii sunt," the same body which the Greeks called "Etairia." The Roman law seems to have been translated from the law of Solon, in which they were called "Phratores" (Fratres), or Sodales, and their decisions and laws were to stand good when made unless they contravened the public laws.

The Collegia if "Illicita," that is opposed to the decrees and Constitutions and Senatus Consultus, were at once to be dissolved; but they were permitted, when so dissolved, to divide any monies they

---

"This scattering of violets and roses upon tombs was commonly known by the quaint names of *violatio* and *rosatio* (see Orelli); and Henzen has gone very fully into the subject of the mischievous powers of the *manes*, and of the consequent necessity for propitiating them. (See 'Annali di Roma' for 1846.) He quotes the following inscription preserved in the Villa Panfili: 'Quamdiu vivo, colo te: post mortem nescio; parce matrem (*sic*) et patrem et sororem tuam Marinam, ut possint tibi facere post me solemnia.' See also a paper by the same author in the 'Annali' for 1849, p. 77.)

"In the 'Archæologia,' vol ii. p. 31, is recorded an inscription found at Hispellum of the same tenor; 'Viridi requiesce viator in herba; fuge si tecum coeperit umbra loqui.' The phrase 'de mortuis nil nisi bonum' (if it be ancient) refers to this property of the manes. It is not a lesson of generosity, as it is now taken to be; but a counsel not to rouse the anger of an irritated ghost by speaking too freely of his past actions in the flesh.

* "The name of the great college Fratres Arvales, which in all but its superior antiquity and the high standing of its members was the same as any other, shows this.

† "Mai's 'Vaticana Juris Romani Fragmenta' (de Excusatione)".

ıd share and share alike (p. 824*). It seems, as the law says, that no ollegium or any similar body could meet together without the ıthority of a Senatus Consultum or the Emperor, nor could any ıch assembly "celebrare Collegium" that is, act and meet, or ansact work, as a Collegium. Members were not to belong to more ıan one College, and not more than one Collegium was apparently to ɔ established in one place, and Colleges were lawful unless they came nder the law of "Illicita Collegia."

Heineccius tells us that the Colleges were "publica et privata," a Societas Publica," or Collegium, or a "Societas Privatorum," and hat they from their own order could appoint a "Magister," who resided over the society, and could summon it for any business.

The word corpus seem to be used synonymously with Collegium. 'rivate persons could enter the various societies, though some might e of a particular trade, and they seem, when entered, to have had a ɔrt of community of interests, goods, &c., called by the Greeks 'Koinopraxian," based apparently on that of the Pythagorean ocieties, termed "Koinobious. It seems that in the societies some of he members gave money, others gave work for money, and which 'custom is supposed, rightly or wrongly, to be alluded to in the line ɔf Plautus, in the 'Asinaria,'" (line 158) "Par pari datum hosimentu-st, opera pro pecunia conterret," and which in a French ranslation I have, thus reads,"Nous ne vous devoins rien. On t'a ɛervi pour ton argent." This allusion, however, is doubtful

A Societas or Collegium could be dissolved by authority or consent for division, or in fact, for almost any other needful cause; and a form ɔf renunciation of a society, is preserved which runs very much "on ıll fours" with our Masonic law of to-day: "Si tibi denique societas sta displicit possumus omnia quidem cetera fratres manere, ab isto tamen nexu communionis discedere." Thus we obtain a new expression, "nexus communionis."

The Collegia were stated to bring about "arctissimam amicitiam," and that the reception of members into the College made them equal, socii, fratres, as it was said, "pares aut acceperunt aut faciunt." Some parts of Mr. Coote's clear statement I have not been able to verify, such as that the Collegium had a "senate," or a "day caræ cognationis."

The Roman festivals of personal and intimate affection seem to have been four: the Dies Natalis, the Parentalia or Inferiæ. The Feralia in February, beginning on the 17th and lasting several days; the Dies, Violaris, on the eleventh before the Kalends of April, 17th of February, thus commingled with the Parentalia; and remembrance of the Cognati and the Rosatio on the twelfth before the Kalends of

* Corpus Juris civilis.

June, the 21st May. At the Parentalia there was a feast of friendship and love, called "Charistia," for settling family differences and quarrels.

It may be therefore true, as Mr. Coote says, that the Collegium kept its annual feast of dedication as a Dies Natalis. It would also keep its day "Caræ Cognationis," and the "Dies Violaris, and the "Rosatio, or Dies Rosarum" Where Massmann obtains however the word Violatio I know not. Facciolati knows nothing of it, though he alludes frequently to the inscriptions of Fabretti and others. It may however be an equivalent, as Rosa-tio, Viola-tio.

But here I must stop to-day. In a third paper I will consider Mr. Coote's statement as to the Collegia Cultorum Dei, and in a fourth paper will put together certain phrases which allude to the life of the Collegia.

(*To be continued.*)

HISTORY OF THE ANCHOR AND HOPE LODGE, No. 37, BOLTON.

BY WILLIAM JAMES HUGHAN.

BROS. G. P. Brockbank and James Newton have done good service by compiling a history of the Anchor and Hope Lodge, No. 37, Bolton, and generally speaking, have allowed the existing records to tell their own tale. Unfortunately, all the early documents belonging to the Lodge are lost, though happily their absence is in many respects compensated for, by the laborious exertions of the authors, who have succeeded in tracing the meetings of the brethren in their various rooms, inns, and hotels, from 1732 down to the period when its preserved minutes and other writings begin. In this laudable work they have been assisted by several well-known brethren, whose delight it is to aid all such enterprises, and they are heartily thanked in the introduction for their valued information. I think it has fallen to my lot to assist those who have of late sought to make their old Lodge histories in some measure public property, and in relation to that of No. 37 I have taken a special interest, because, as the compilers truly state, "it has remained on the roll from that time to this, being thus the premier Provincial Lodge, having preserved its continuity as such from its constitution in 1732 to 1882, a period of one hundred and fifty years." It has never been removed from the town for which it was originally granted, neither has it ever apparently been liable to erasure from any cause throughout that long

a distinction certainly in which the members justly take
Bro. Brockbank is not a novice at Lodge histories, neither is
Newton, for we have amongst our Masonic treasures some
nt little works by them illustrative of Lodge and Chapter life
ate last century. The present contribution, however, is by far
st important from them, and I should be glad, if the authors
ot unfavourable to such a view, to see the whole of its pages
rred to the columns of the MASONIC MONTHLY. With the hope
; desire being gratified, provided the editor sees "eye to eye"
ie, (and I feel sure he will, knowing that for many years he has
is utmost to induce competent brethren to do for their Lodges
Bros. Brockbank and Newton have done for theirs,) I shall not
ek to do more than point out the chief characteristics of the
lation.

e Lodge was warranted on the 23rd day of October 1732,
; its sesqui-centennial will be celebrated on the 23rd October
for which a committee has been already elected to make the
ary arrangements, and at which, if it were only possible, the
would gladly be present. The original warrant is still pre-
, with almost religious veneration, by the members. In the
review of the history of No. 37 by the editor of the *Freemason*,
v. Brother states that it is probably the oldest original docu-
f this character now in existence.* The oldest, however, is in the
possession of the St. John the Baptist Lodge, No. 39, Exeter,
nted the 11th day of July in the same year. It is worth enquiry
reful search to find out if any old Lodges in London have
al warrants dated earlier than these two Lodges. No. 39 was
nior of No. 37 in 1732, but it was erased 1745, and was not
ed to an old number until some years later. There are certainly
Lodges to No. 37, but they are either in the Metropolitan
ct or became Country Lodges of late years.

e editor of the *Freemason* has drawn attention to the curious
hat in the warrant of No. 39 the name of "Montacute" occurs
.M." Quite a considerable correspondence and discussion were
recently, by members of our respected Grand Lodge of Massa-
ts as to the name of this Viscount of 1732, because one of its
s was called after that nobleman. I believe it ended in the
being named "Montague," which appeared to be the correct
ation; but the enquiry was most exhaustive in character and
reditably conducted. Singular to state, the warrant of No. 37,
same year, has "Montague;" whereas, in the Constitutions of

* *Freemason*, September 16th, 1882.

1738, the name occurs twice (page 129), as "Montagu," and in the edition of 1756 it is again "Montacute." The editors of those works evidently thought with the Irishman, "that a man was a poor scholar that could only spell a word in one way."

A reference to Bro. Gould's "Four Old Lodges and their Descendants" (an invaluable work), will enable Masonic students to trace many earlier Lodges than that of No. 37, warranted in the country, from No. 28, Bath, in 1724; but all have disappeared from the roll; so that considering over twenty have thus succumbed to the adverse influences of "wear and tear," the Anchor and Hope Lodge may well hold its head high as the oldest living representative of the Provinces, Lodges chartered from 1724 to 1732. Treading closely on its heels is the Royal Cumberland Lodge, No. 41, Bath, and the St. Paul's Lodge, No. 43, Birmingham, both of 1733.

Bro. Newton's particulars of the copy he now possesses of Pine's List of 1734,* are very interesting indeed; and as the Grand Lodge of England has not an engraved List for that year, I hope he will leave instructions in his will for the library of that body to be its final resting place, only I trust it will be many years before that event happens. The roll of members from an early date, and the numerical changes will prove items of special importance for the brethren who now are connected with the Lodge, and I feel sure their gratitude will be warmly expressed to Bros. Brockbank and Newton for their timely and carefully prepared history of No. 37, which has a value far beyond its own circle, and should act as an incentive to numerous other brethren to "go and do likewise" for their Lodges. Should my suggestion as to the reproduction not be carried out, I shall again allude to the capital history by my two friends; and meanwhile shall be engaged in somewhat similar studies.

THE HISTORY OF FREEMASONRY.†

BRO. GOULD has already, as is well known to those who interest themselves in the *true* history of Freemasonry, added to our authoritative Masonic books in his "Athol Lodges" and "History of the Four Old Lodges." However much we had to thank him for these works, we are still more indebted to him for the handsome

* Vide reprint of 1734 list, "Masonic Magazine," vol. iv., 1876.

† By Robert Freke Gould. Volume I. London: Thomas C. Jack, 1882.

quarto he has now produced. In it will be found no wandering flights of imagination, strengthened by false documents or imperfectly recorded texts. Facts are given such as could be obtained, and it is left to the reader to form his own opinions, without the benefit (?) of an undercurrent of theory, so liable to lead us, even against our will, like the will o' the wisp, into endless swamps of difficulty.

One thing that has perhaps contributed more than anything else towards the want of respect for and faith in our Masonic histories has been the faith displayed by the writers of them. There is hardly an institution of ancient times, having in its constitution more or less of secrecy, from which our fraternity has not at one time or another been *directly* traced to have taken its origin. It is needless, and would be a waste of time, to enumerate here the theories of Masonic historians, suffice it to say that they resolved themselves into *two*, the *Steinmetzen* and the *Craft Gilds*. Bro. Gould now introduces a third, the *Compagnons*, so merely hinted at by a few previous writers that it may almost be said to have been overlooked.

We quite endorse the opinion of the Chevalier de Bonneville, that "the span of ten men's lives was too short for so formidable an undertaking" as the collecting of facts and forming them into a history of Freemasonry. Many may add to this that the time has not yet arrived for such a work to be attempted. Possibly as regards a perfect history this would be correct; but when may we hope to obtain perfection? Selfishness no doubt prompts the gratification we feel on seeing this first instalment of Bro. Gould's work; but should we not rejoice that some one has at last come forward, able and willing, to undertake a task which, if left to some uncertain date in the future, *might* then be published—long after our own time, and even then—imperfect. There is no lack of matter at hand, but one thing must occur to every one in considering such a subject, *i.e.*, the difficulty of selection. It would no doubt have been easy for Bro. Gould, with the immense mass of material he has evidently collected on matters only indirectly, owing to the arguments of previous writers connected with Freemasonry, to have extended his work to a much greater size. But would this have been an advantage? We venture to think not. What was really required was that a succinct account of certain ancient systems of brotherhood should be given in such a form as to be readily accessible. It was impossible to overlook these entirely, as certain symbolism exsits in all; and in the first chapter, entitled "The Ancient Mysteries, the Essenes, the Roman Collegia, the Culdees," such accounts will be found culled from the best authorities, and presented in such a form that their main points are clear and untrammelled by any visionary theories of the author.

Such distinctive treatment of subjects is one of the main features in the arrangement of Bro. Gould's History, and we cannot but feel grateful that he has adopted this plan of laying his facts before his readers. It has been too often the fault of Masonic writers—perhaps done advisedly—to scatter through their books facts dealing with a given subject, so as to render the looking for them sorely trying to the temper; and, when found, they prove to be mere statements, without any reference to where they have been obtained, and often without any foundation in fact.

A regular arrangement of subjects has been sketched out and followed by Bro. Gould, and as far as possible he has gone to original sources, or to the fountain-head, for information. In all instances references are given, so that it is left within the power of everyone to follow in his foot-prints and collate with the original authorities all statements and quotations.

The ancient Mysteries, &c., having been discussed, the next chapter in the order of arrangement is one of the most valuable to students of Masonic records, and, at the same time, we feel sure was one of the most laborious in its compilation. It deals with the records of the legendary history of the foundation of the science of Masonry, otherwise called the "Old Charges." Bro. Gould correctly informs us that "By no other craft in Great Britain has documentary evidence been furnished of its having claimed at any time a legendary or traditional history." The same want of legends apparently applies to the crafts in other countries, except in the case of the *Compagnons*. Of these "Charges," probably read to an apprentice on his being initiated, we have a list headed by a short discussion on their probable connexion with the legends of the *Compagnonage*, and other matters connected with their discovery, age, etc.

Beginning with the Halliwell MS., or Masonic Poem as it is generally called, dating from the beginning or middle of the fourteenth century, Bro. Gould describes all the copies now known, giving in every instance a reference whenever printed copies are to be found. The history of each, so far as it could be obtained, is added; and when it is considered that the enumeration of *fifty-one* copies of the Charges occupies eighteen pages, we can form an idea of the amount of patience and labour expended on this small portion of the book. After having thus carefully considered these records in their position as manuscripts alone, their contents and points of divergence are discussed, and Bro. Gould arrives at the conclusion "that they had a common origin, just as they were designed to serve a common purpose," and, he adds, "the majority being over two hundred years old, and all being copies of still older documents."

Many of the old Charges have appeared in print, owing to the
gy of Bros. Woodford and Hughan, and others; and however we
regret that in the present instance we are not treated to all the
ous manuscripts *in extenso*, we think that Bro. Gould exercised a
discretion in only printing one as a specimen—the Buchanan MS.,
in the possession of Grand Lodge—which here appears for the
time.

Chapter III. is devoted to the *Steinmetzen*. Since the publication
361 of Findel's History, the theory of the derivation of Freema-
y from the German stonemasons has, as Bro. Gould states, "held
ession of our Encyclopædias," the previous theory of "travelling
panies of masons" having given way to it. This being the case,
as necessary to subject it to a searching examination. In a
thy chapter, in which are given, for the *first time*, translations
English of some of the "Ordinances," dating from the fifteenth
sixteenth centuries, Bro. Gould has fairly and without any pre-
ce, so to speak, weighed it in the scale and—it has been found
ting. When this most interesting discussion and the list of
neral conclusions" on page 177, have been read, we feel sure that
impression will be that the "Ordinances" of this Society or
, in spite of some general resemblances, are nothing more than
hould expect to find composed for the regulation and preservation
ny craft or trade, and that, wherever we turn to seek the origin of
masonry, it must be to a better source than the *Steinmetzen*.

It will be remembered, as mentioned above, that the British
ons and the *Compagnonage* were the only two fraternities which
ar to have preserved a legendary history; that the *Compagnonage*
only incidentally been connected by some authors with Free-
onry; and, finally, that it is a subject about which we really know
e or nothing.

For these reasons we looked forward with no ordinary amount of
sure to the consideration of the two last chapters of the first in-
nent of Bro. Gould's work—The Craft Gilds (*corps d'état*) of
ice, and The *Compagnonage*, or *Les Compagnons du Tour de France*.
This anticipation was by no means diminished by Bro. Gould's
estive remarks on page 58: "On the whole it may be reasonably
luded that the *Compagnons* of the Middle Ages preserved legends
eir own, which are not derived from the Freemasons (or masons);
the latter doubtless assembled in lodges, although the Acts of
iament and other historical records are provokingly silent upon
point."

But if the legends of the *Compagnonage* were not derivative, can
ame be said of those which have been preserved by the masons?

The points of similarity are so varied and distinct that *if it be conceded* that the legends of the two bodies have been faithfully transmitted from their ancestors of the Middle Ages, the inference is irresistible, either that the masons borrowed from the *Compagnons* or that the traditions of both associations are inherited from a common original."

It may also be of importance to note that much of the legend of the origin of Masonry, as detailed in the Old Charges, is in conflict with the traditional history as handed down to us by the chroniclers, and that in no other place than in the Old Charges, so far as has yet been discovered, is this Masonic history to be found.

It must always be a matter of surprise that it has been left to an Englishman to put forth the history of the Craft Gilds in France as probably connected with Freemasonry, the moreso as we are told (page 178) "by a judicious combination of the history of the French Trade Gilds with that of the *Compagnonage*, a much better case might be made out than the *Steinmetz* theory, requiring for its complete establishment no deliberate falsification of history, as in the former instance, but only a slight amount of faith in some very plausible conclusions and natural deductions from undoubted facts." And again, "Although French historians could undoubtedly have made out a good and plausible case if they had wished to do so, it is not by any means probable that their theory would have been unassailable."

In these two chapters Bro. Gould fulfils his promise to the letter, that he will "place the known facts plainly before the reader." The history of the Craft Gilds leads up very well to the history of the *Compagnonage*, and certainly the facts, references, and similarities they contain are most curious and interesting, particularly so to Freemasons. It is needless here to go through the points of agreement, as they are all clearly and carefully summarised at the end of the volume.

The documents produced, and of which translations are given, are of such a valuable character, and will require so much careful study, that it will be for the author and publisher alike to consider whether it would not be well to place the originals before us in the form of an appendix. It is true that probably there are few readers who would ever take the trouble to go through a series of documents printed in crabbed German or old French; but this few would, we feel sure, be ever grateful were such a boon to be conferred upon them.

The history of Freemasonry is not a subject capable of much emotion of utterance so as to fascinate, and at the same time keep up the interest of the general reader, and to have filled the book with long records would certainly not have been an improvement in the eyes of the greater number. By leaving them out of his text, although

he few have suffered for the many, Bro. Gould has produced a history vhich may be read by anyone, and at the same time, which was much nore difficult, he has produced a history both readable and interesting. Much that is new has been brought to light, and we venture to express the opinion that up to the present time no Masonic author has devoted so much care and energy in order to bring clearly to a focus ll that is really known of the subjects embraced in this volume, and ve feel sure the succeeding ones will not be behind this one in value.

Although we are unwilling without further consideration to give unqualified assent to all the deductions drawn by Bro. Gould with egard to the *Compagnonage* and Freemasonry, as we feel with him hat he has "only touched the fringe of a great subject," at the same ime it seems clear that he hardly exaggerates when he writes "that n the *Compagnonage* and in English Freemasonry are numerous oincidences which occur too frequently, and are too strongly marked, o be purely accidental."

AUDI, VIDE, TACE!

BY G. H. R.

HEAR in the mountain breezes
A message from above,
Hear in the rippling brooklet
A harmony of love.
Hear in the ocean's heartbeats
A cadence full of power,
Hear anthems in the thunder
And music in the shower.

Hear kindly words when uttered,
Hear of each noble deed;
Hear tales of generous pity
And help for other's need;
Hear what is pure and holy,
Hear what is good and true,
Hear echoes of the glory
That lies beyond the blue.

See Nature's wondrous beauty
  Of flower and leaf and tree;
Let each unfolding petal
  A lesson teach to thee.
See what thy brother's wants are,
  Relieve them if you can;
Thus shall you see the meaning
  Of "love your fellow man."

Be silent, when like tempest
  Anger and wrath assail;
Be silent in thy passion,
  What do weak words avail?
Be silent when the tempter
  Urges us to words of hate;
Repress the deadly serpent
  Before it is too late.

Hear, see, and then be silent—
  What wondrous meaning lies,
As deep as ocean's caverns,
  Far reaching as the skies,
Within these words of warning!
  Oh, head them thro' your life,
Thus will it bloom in beauty,
  And be in wisdom rife!

CURIOUS BOOKS.

BY BOOKWORM.

No. III.

THE "Fama Fraternitalis, oder Entdeckung, der Bruderschaft des Coblechen Ordens des Rosen Creutzes, Benchen der Confession," &c., is a work about which some mystery and no little uncertainty prevails, and about which a great deal may be said.

My copy is of date 1615, printed at Frankfort-on-the-Maine, by Johann Bringern; in Virhgung, Johann Berners. There are, it is averred, two earlier copies of this work, one at Cassel, 1614, Wilhelm Wessel, which was reproduced at Begunborg, 1681, and Berlin,

ıi, 1781. There was also an edition printed in 1615 at Cassell,
ɜ same William Wessell, given forth by a "Philomago," the
sion being in Latin. This edition is now very rare. Kloss
ɜ, on the authority of Kagauer, that the work was written by a
ɪ Yung, an Hamburgh mathematician, but the fact is not at all
ɪ. Kagauer's work is very rare, and is of date 1715.
me have claimed John Valentir Andreä to be the author of
ɑ." He wrote the "Chemische Hockzeit," Strasburg, 1616, and
n by some asserted to be the real founder of Rosicrucianism.
ɪ this, I think such writers are wrong, though it is a curious fact
he Rosicrucian literature commences about 1614. Kloss alludes
Italian book of 1612-13, but I have not been able to hear of it.
ɪ Hermetic society had no doubt existed in the world long
or to 1614, but I am not so far aware, that the Fraternitas
ɜ Crucis by name appears on the scene before then. We find in
Fama" the only known account of the founder and that order,
f Bro. C. R. Christian Rosenkreutz, and other names or initials.
her Christian Rosenkreutz was a real name and person, or a
cal myth, is a "crux" which so far, has not been clearly decided
ay or the other. Some writers lean to the one view, some to
ther, and, as often happens in like cases, a good deal may be
ɔn both sides of the question. One thing is clear, amid all these
s and uncertainties, that the history of Hermeticism requires to
ɪre carefully studied than so far it has been. Hermetic societies
ɪry old in the world's history; and no doubt occult learning and
cal teaching were kept up, by quasi secret societies of Her-
ɜ. When the Rosicrucians first appeared is a very moot point.
names have had various interpretations. They come it is
d from Fraternatis, "Rosæ Crucis," Red or Rosy Cross.
ɪe great difficulty always has been as to the dates. In the Fama
ɔnfession no dates are given. We hear of the founders going to
st, and forming a brotherhood of four, and then of eight. The
ɾho died, is said to have died in England, and then the Rose
passed away into Gaul, and his tomb was found with these
: "Post 120 annos patebo," but still no dates.
ɪter writers have affixed dates, distinct and precise, but it is this
ɔe of dates which has made many writers look upon the
ɑ" not as the history of a real person, but as a book of
ɔal meaning and Hermetic mystery. How later writers got at
tes I know not. They are not to be found in the old German
ɪ of the Fama of 1614.
ɪe context alludes to an earlier work than I have found them in.
s regards 1617.

CRAFT CUSTOMS OF THE ANCIENT STONEHEWERS, MASONS, AND CARPENTERS.

TRANSLATED, WITH NOTES, BY BRO. G. W. SPETH, P.M. 183.

Continued from page 160.

12. And inasmuch as it happens that in large buildings, the masters often saddle the lord of the works with unjust after-claims beyond the contracted price, in future there shall be made between the masters and the lord, proper written agreements; and everything necessary shall be mentioned therein, and both the employers and the masters shall conform thereto in all things, and nothing further shall be claimed and nothing abated.

13. And in the case where a local or Craft master has undertaken a work of long duration, and has either neglected it through inattention, or cannot complete the building by reason of illness or other urgent impediment, or should wish to protract the work too much, the lord of the work shall be at liberty, if he please, in order that his hands be not tied, to set a strange master at the work, and let him finish it if he do not choose to employ another Craft master, or if no craft master be willing to undertake it.*

14. And no master or fellow shall, for any reason whatever, proscribe, shame or defame another; but if he has anything against him, if it be of importance, he shall lay the matter before the government, or the judge, burgomaster, and sworn masters, and be contented with the judgment thus rendered; but if any act contrary hereto he shall be punished on conviction; and also if the proscribed or defamed party does not lay his complaint within fourteen days, but on his part retorts and proscribes, and the one difficulty should beget another, he shall also be heavily punished accordingly.†

* Thus, if the first contractor neglects his work, the employer may engage another; but as all the masters of one town would probably support their Guild brother, he may seek a master outside the Guild of that town. It was never allowable to employ non-resident masters in any Craft; the Guild laws always took power to prevent any but the members of their own Guild obtaining work in the neighbourhood. We shall, perhaps, not err if we presume this clause to have been inserted by the Prince and his advisers, it is scarcely conceivable that the trade suggested it; nor should we be likely to meet such a proviso in documents of a much earlier date.

† It was usual in cases of strife for the delinquent to be proscribed, or "made black;" after which it became almost impossible for him to obtain work

15. But if, on the contrary, the defamed one does not bring his omplaint as aforesaid, but knowingly sits under the injury, and eaves it unnoticed, neither apprentice nor fellow shall consort with im; and he shall not be allowed to work longer than fourteen days ithout taking steps and having the matter looked into.

16. And if any such master or fellow be found at work (unless ; be Government or other compulsory work), he shall, for each ffence, be fined 3 *orts*.

17. And if a fellow wishes to leave his master and not work ny longer under him, he shall ask and take his leave on the Satur- ay, when the week's pay is over; as also masters and fellows are ound to give each other notice on Saturday and not in the week nless there be a special reason).

18. But if the Master should discharge a fellow before the close f the week he shall be bound to pay him the full week's wages; and lso the fellow, should he take leave during the week, shall forfeit ie wages already earned in that week, unless indeed there be, either n the part of the master's discharge, or of the fellow's leave taking, me substantial reason; then both sides shall be heard, and it shall e according to the judgment of the magistrate and the sworn asters.

19. Should a fellow ask for employment of a master before he as taken his leave, and the master knowingly accept him, or instigate im thereto, then shall the master as well as the fellow be incon- nently fined 1 fl. each to the chest.

20. Should a fellow or master seduce another master's fellow, r make him rebellious or disobedient, no matter in what way or by hat means, he shall be severely punished by the judge, with the dvice of the sworn masters.*

---

ywhere, even in distant countries, as his defamation followed or preceded him roughout Germany. The power was exercised legally only by the Board of asters on the one hand, and the workman fraternities on the other. Occasion- ly individuals sought to usurp this power, a proceeding which this clause seeks render impossible. The interference of the magistrature was always protested ainst, as derogating from the Craft right of internal jurisdiction; the insertion the Government and judges in this article must therefore probably be attributed the Prince and his advisers.

* It must by this time be quite apparent that there was a certain number of asters who were sworn to act as a jury, or rather as assessors to the judge; that all cases the judge was necessarily a party to the proceedings; that, in fact, the uild possessed little of that independence of the Civic Courts, which the Craft uilds were at all times so ready to usurp, and which in the very earliest times ey more or less succeeded in enforcing, but probably never completely. pholders of the *steinmetz* descent theory have made this very problematic dependence a stalking-horse.

21. And no master shall attempt to secure for himself another master's work, or in any other way to take advantage of him, or to come to any special understanding with his carpenters, so that he may utilise the already prepared woodwork before the other, and thus convey it to his own use, under penalty as provided in the next (preceding) article.

22. And every fellow Craft shall each week pay one penny into the chest, and on the Craft or anniversary day one groat, so also every master; which contributions are to be employed to the necessitous sick and poor old masters and fellows.

23. If a master or fellow be summoned by the young master* to a Craft meeting, and absent himself without reasonable cause, and do not appear, so that he can only be induced to attend under pressure, he shall, for each offence, be fined one *ort*, and even much more according to the gravity of the offence.

24. If anyone demand a Craft meeting and wish therein to make a complaint against any one, he shall immediately deposit 6 bas. [*one bazen = four kreutzers*] the defendant shall be heard, the case decided as it is just, and the losing party punished as is his due.

25. In case two masters have a building conjointly, or otherwise act as masters together,† that may they do; but it shall not be permitted them to bind an apprentice conjointly, but it is only allowed by the Craft to him who accepted him. In case, however, this one has no further employment for him he may hand him over to another.

26. And everything that is arranged or debated at a Craft meeting shall be kept secret; and whoever shall offend against this in any way shall be unremittingly fined 1 fl.

27. In order that these articles may be rigidly kept, and no one be able to plead ignorance in excuse, every year on St. Matthew's Day (which day is hereby declared and named as the ordinary Guild day) these ordinances shall be read to the assembled Craft, in presence of the Guild judge, by the clerk of the Guild, and duly enforced by the Guild judge, together with the sworn masters (of whom yearly one is to be appointed by the city and one by the country); and all complaints and strife which arise concerning the Craft shall be carefully heard, protocolled and decided as is meet.

28. And whoever amongst those who belong to the Guild shall, on the aforementioned anniversary, without honorable or other urgent

---

* The last received master would usually act in the capacity of summoning officer, and was called the young Master, *Jungmeister*.

† This probably means as partners, and the purport of the somewhat misty clause that an apprentice could not be bound to a firm, or partners, but only to an individual.

ause, absent himself, and not be able to justify himself, shall be unished as is fit; but if he have an honorable excuse, he shall pay, in ddition to the usual subscription, 15 kr. towards the banquet.*

29. Whatever during the year falls in in the shape of fines, conributions, apprentice and master fees, that shall be collected in the uild chest, and properly accounted for by the sworn masters on the nniversary aforesaid. And the amount shall be divided into three qual parts, the first to us, the supreme lord for our treasury, the ther to the Craft judge, and the third to the Craft, and all shall be ruly accounted for.†

AS REGARDS THE CARPENTERS.

1. Firstly, and in order that in all things good orderly Craft sage and custom may be maintained, in future no one, be he whom e may, shall be admitted to the mastership unless he have previously eported himself to the sworn masters and acquired the citizenship of hose towns, or subjected himself in the country to the supreme lord, nd deposited his certificates of birth and apprenticeship, to prove that e was born in wedlock, and honestly served his time for two conecutive years (as provided hereafter in the 13th article), and travelled or at least two years as a journeyman craftsman at the conclusion of is apprenticeship, and worked under strange masters. That being ll accomplished, he shall execute as essay or masterpiece, firstly, a ransparent foreign (Welsche)‡ dome with eight angles. Secondly, arve the model or draw the plans of a leaning building seven feet in *alken* and thirteen feet in *pfetten*.§ Thirdly, carve as a model, ithout flaw or blemish, a wine press for twelve tubs of grapes, rnished with eighteen needles (*? Nadeln*). Fourthly, in millwork, raught a cog-wheel. Whosoever aspires to the mastership, he shall himelf choose one of the above specified pieces and execute it as described; ut should he fail, and the model or design be rejected, he shall not be

---

* It is worthy of note that on all previous occasions we have heard only of iquor and drinking, whereas,on the anniversary festival, we meet with a banquet.

† We thus see that some German Princes had learned to practice the policy hich the French Kings initiated several centuries previously, and turn the Guild ystem to the advantage of their own funds. We also perceive whence the salary f the judge was derived. In many respects (for instance the judge and the worn masters) this Guild much more closely resembles the French *corps d'état* han the earliest known German Guilds.

‡ *Welch* or *Wälsch*. This word originally meant foreign, anything not erman. Subsequently it was generally applied to the French more particularly nd still later became the alternative for Italian.

§ These are archaic technical terms which I am unable to elucidate.

admitted to the mastership, but it shall be permitted him after the lapse of four weeks to try again and make a fresh essay in the above form. If he fail a second time he shall once more wait four weeks, and if he then for the third time fail to satisfy the appointed Guild masters he shall not be further admitted to trial.

2. Whereas amongst the masters as regards the execution of the masterpiece, as also the purchase into the Craft, and such like up to the present, some irregularity has obtained. In the future, those old masters who have never made their masterpiece, all the more as it was not usual in their time, shall, nevertheless, be accounted masters, and be acknowledged by the others who have made their masterpiece; but those who now and in the future desire to be made masters, shall in all points be well acquainted and experienced in the Craft, and execute the masterpiece as above provided; and he who thus becomes master shall be bound in the course of the year, to treat the two sworn masters to a reasonable banquet, not too expensive, but also not too mean; and he who, on account of bodily infirmities or other reasonable excuse, is unable to execute above masterpiece or plans, and, nevertheless, is accounted an experienced master, and acknowledged as capable by the Craft or the two sworn masters, he shall pay into the box, whether in the city or in the country, 10 fl. cash, and purchase the mastership in the Craft.

3. Whereas experience has showed that the masters have not always been satisfied with the decreed wage, but have raised the same according as seemed good to them, nor have they on that account worked any harder, but rather otherwise, going to and fro, and often setting to work only apprentices and fellows who on their part have only half worked, and thus earned their daily pay most unworthily and ill; therefore, shall this abuse be in future abrogated, and in such cases the lord not be bound to pay full wage, but according to the hours that have been worked shall he deduct from the daily pay.

4. And inasmuch as the following abuse is also prevalent, that the master carpenters, having undertaken a contract, and generally receiving the agreed contract money in advance, complete the work only one third part or half, and then undertake fresh work, and will not suffer that another undertake and complete their work, by which means the lords of the works are greatly injured and hindered; therefore, the masters of the carpenters' craft shall in future be required to continue the contracted building, and only undertake one after the other is completed or return to the lord of the works the advances they have received; and it shall further be allowed him to employ another workman to complete the work, in order that the buildings and lords be advanced, and such under penalty of half the contract money. And because

now-a-days the fellows think much of themselves, and are prone to evil, every fellow, in order that not only the lord, but also the master who has contracted and undertaken to execute the building be not deceived or disadvantaged, shall be bound to give notice of leave-taking to his master fourteen days, or at least eight days, beforehand, according as the work may be urgent or not; and if one or the other become mutinous, and wilfully seek contrary hereto to disadvantage or harm the lord or his master, and suddenly strike work, he shall entirely forfeit his already earned wages (according to the damage which he has caused); or if he have none to receive but have already received it, he shall be prevented from working under another honourable master until such time as he shall have arranged with the Craft the punishment due to his offence (to be adjudged in like manner to the forfeited wages) and paid the same.*

5. And if one of the Craft, whether in the town or in the country, so far as aforesaid jurisdiction extends, should touch the honor of, insult, or injure another also of the Craft, and this one should retaliate in kind, they shall both be punishable of the Craft, and fined accordingly; and it shall be thus finally settled and adjusted, (always excepting the higher offences and injuries as set out hereafter in article 11). And if one obey not the Craft as is fitting, but remains disobedient, he shall be earnestly taken in hand by a city or county constable. Whatever fine be therefore adjudged to one or more delinquents by the Craft, that shall be finally upheld and insisted upon; and all such fines, and all other fines, shall in every case be truly paid to the Craft box.

6. An iron box shall be provided for such fines, and the two oldest Guild-masters be appointed thereto, of whom one shall hold the box and the other the key; and in this box all fines belonging to the Craft shall in future be placed.

7. As many masters and fellows as are in the town and jurisdiction of Creglingen, who have purchased this Guild and belong to it, shall meet monthly, every four weeks, on Sunday, in the house of call, or in a master's house, and each one of them, none excepted, shall pay into the box made therefor 1 kr., and arrange and settle all errors and strife concerning Craft usage and customs, if of no great consequence, and this without the assistance of the Guild judge; nevertheless, all proceedings shall be duly entered and proto-

* The third article and first part of the fourth were certainly never proposed by the masters, but inserted by the margrave. The second part of clause four, however, looks as if it emanated from the masters. Strikes by this time had become very common. That of the Augsburg shoemakers in the next generation even led to much bloodshed and the interference of the military.

colled, and such protocol shall be placed before the judge on the anniversary festival, if necessity do not previously require it or the judge ask for it. But anything of importance, such as gross insults and other weighty matters, if they admit of delay, shall be reserved for the general yearly meeting, and if not, be at once laid before the judge. The same monthly meetings shall be observed in the Main villages. The masters in the country who have employed one or more fellows during the year shall pay the same contributions and deduct the amounts from their journeymen, and pay the same in on the appointed Guild day, if they have no earlier opportunity. Should herein anyone be guilty of fraud or deceit, the offender shall for each occasion be peremptorily fined 1 fl. And, as concerns the masters and fellows in the towns and the subscriptions and fines, the third part of which belongs to the Craft, as ordered and decreed at the end of the 21st article, such monies shall be lent, advanced, and given to the sick, poor, travelled, or necessitous fellows in their time of need, but in such a manner that the money lent be returned to the box in due course by the Guild masters appointed thereto and properly accounted for, and the rest shall be employed for the necessities of the Craft, but shall, nevertheless, not be spent or flung away in an unfitting and reckless manner.

8. Whoever, be he master or fellow, shall absent himself without reasonable cause when he has been summoned to a Craft meeting, shall pay a fine to the Craft box of one half the day's wage which a master gives to a fellow, in winter or summer time.

9. And no master or fellow shall come to a Craft meeting with a gun or other deadly weapon; and whoever offends against this and keeps it not, be he master or fellow, shall each time be fined to the Craft box for each offence 12 kr. as punishment.

10. And if it should happen that at a Craft meeting, or any other place, any one should assail the other with unseemly, malicious, opprobrious words, give him the lie, raise discord, strife and anger between the master or fellows, or demean himself indecorously, the same shall be fined a whole day's wage, such as is then being paid, whether it be summer or winter. But it might be that one behaved so wrongfully and grossly as to necessitate several fines; in such a case such an one shall be punished according to the judgment of the Government, although that class of offence and insult may not usually be under its jurisdiction.

11. And as often as a monthly meeting of the Craft occurs shall every one, be he master or fellow, be bound, if he know of aught dishonourable against another, partly or totally to have acted in contravention of these ordinances, to so declare it; but if he do it not, and it

herwise in any manner become known, then shall he who previously new thereof and did not report it, be, according to the circumstances, unished equally with the transgressor; but each fine shall be levied ith the knowledge of the Government; and the youngest master in ie towns or in the country shall be bound and obliged, without aking any the least objection, to summon the Craft together whenver required so to do by the sworn masters.

12. A master's son shall pay one half florin when bound to the raft, and the like sum when declared free; but a stranger, who ishes to learn the handicraft, shall pay 2 fl. on being bound, and vo on being declared free.

13. And in future no master shall accept an apprentice other an for two years; but in cases where an apprentice has already rved the Craft one year, and from honestly weighty motives and ith a proper certificate has left his master, which often happens, he all only be required to serve one year under some other honest aster. Those who for some years past, both in and out of the town, ave worked as journeymen or otherwise, and yet did not serve the raft under honest* masters, as many of these as are within the oremention jurisdictions shall be admitted on payment to the ox of 1 fl. Those who, in future, after the passing of these dinances may enter their apprenticeship, shall cede for one whole ar to the master under whom they serve one half *bazen* of their ily pay on every work day, and such sum shall belong to the aster; and those who will not agree to this shall furnish and pay) fl., which is as much as an apprentice cedes from whom his aster deducts from his daily pay: and such 10 fl. shall be paid hen due in two terms or instalments; and from such time forth shall ich a fellow be employed by all masters and honoured by all fellows in l work and carpenters' shops in all ends and places. But he shall rst pay into the Craft box one *ort* of a florin, the same as any other pprentice who has served his time. And no master shall, in the ture, have the right to take another apprentice until the first has rved his time truly and and honestly.†

* Honesty, in Guild parlance, always means a strict observance of Guild rules; us, if a youth had served his time under a non-Guild master, he would not ve *honestly* served it, and the master would not be an *honest* master.

† Many of these clauses, and this one perhaps, more than any, conclusively ow that the masons' and carpenters' Guilds had not previously existed in reglingen. These ordinances are not, as was often the case, a confirmation, newal, or revision of more ancient rules, or even of an unwritten custom and age, which would practically have constituted a *bond-fide*, although unauthorised uild. The Guild or Craft was evidently first established by this code, and this as rather a remarkable occurrence so late as 1682.

14. Every apprentice when he has been fourteen days in the Craft shall pay into the box one *ort* of a florin; but if he do it not, and the master under whom he serves does not take care that he does it, then shall the master himself be punished according to the gravity of the case.

15. And no fellow, whether he be married or single, shall work under a master who has neither served the required time nor qualified himself otherwise according to the tenor of the third article. Nor shall he work with a fellow who has not learnt his craft according to Craft custom, nor otherwise qualified himself according to these ordinances. And if a fellow work under such a master, or with such a fellow who has not as aforesaid well and truly earned his Craft, nor served his time, producing strife, and be witnessed against or otherwise convicted hereof, he shall on conviction be immediately punished.

16. And whatever is treated, debated, and agreed in a meeting of the Craft shall not be published or made known by any one, be he master or fellow, but always kept secret under the immediate penalty of 1 fl. fine.

17. And no master shall, against another master's wish, withdraw, seduce, or entice away his fellows, either by secret or by open intrigues and practices, under a fine of 1 fl.

18. And certain Guild masters shall be elected in the town and in the country, and they shall hold fast to all the articles of the ordinances earnestly and assiduously, according to Craft usage and custom, and they shall not be found negligent or idle herein; but if one of them be convicted hereof he shall for each offence be fined 1 fl.

19. And the newly-appointed Guild masters shall be obligated to exercise their office in the meetings with zeal and truth. And if a strife arises which cannot be delayed to the anniversary festival, they shall judge and decide such cause, not contrary to Craft usage, neither out of favour nor enmity, but as is just, and so that they may be able to justify their acts.

20. All masters of the Craft, in the towns and in the country, shall meet yearly, or at least every two years, on Saint Matthew's Day, in the inn at Creglingen, and hold a Craft day, and there and then shall be brought forward by them who know of it, all and everything that is harmful or disadvantageous to the Craft, and the transgressors shall be well punished, according to these ordinances. And the elected masters shall then be sworn before our chief officer as appointed judge; and the Craft shall be bound to deliver a true account of payment, receipts of all kinds, and required so to do; and the aforementioned judge shall render account in the same manner to the

asury collector of that place of the share of monies due to us, your preme Lord. And whatever master, whether of the towns or of the ntry, cannot appear on that day, from some just cause or impedi-nt, shall inform the sworn masters thereof, as also of the cause of absence, and in addition to the subscriptions due to the box for nself and his fellows, be required to give one *ort* for his consump-n and banquet to the sworn masters; but those who ought to lay a int, or be accused before the meeting, shall in no wise absent them-ves, unless under quite exceptional circumstances, on penalty of l. fine, so that good order be maintained herein and no trifling h these ordinances occur.

21. Whatever during the year falls in in the shape of fines, prentice and master fees, shall be collected in the Guild chest, and perly accounted for by the sworn masters on the anniversary resaid. And the amount shall be divided into three equal parts: first to us the supreme lord, the other to the Craft judge, and the rd to the Craft, and all shall be truly accounted for.

Therefore we, Johann Friedrich, Margrave of Brandenburg, &c., ve taken into consideration the humble petition of our subjects, the sters of the Masons' and Carpenters' Guilds in the city and jurisdic-n of Creglingen, and in the Main villages, and do return to them ir proposed ordinances and the articles incorporated therein, and ciously consent to and confirm them; and do hereby and in virtue the letter make known that we wish and will that they shall hold ir ordinances of the same contents and points from us, our heirs l successors, and that our chief officers and all other officers shall ist them herein. Nevertheless, we do reserve to ourselves, our rs and successors, to alter, decrease, increase, or even withdraw ogether these our ordinances whenever necessary, according to ie and circumstances.

In witness whereof this ordinance is signed by us with our own id, and also sealed with our princely private seal and given at oltzbach, Monday, the twentieth day of February, after the birth Christ, our dear Lord and Saviour, in the one thousand six hundred and eightieth year.

JOHANN FRIDRICH, MZ.B.

WE, SWORN CHIEF AND OTHER MASTERS, of the praiseworthy Craft Masons and Stonehewers, in the royal and electoral residential city Hanover, certify hereby that the fellow-craft N.N., a Stonehewer Kemnath, born in the jurisdiction of Stuttgart, 22 years old, of dium height, and brown hair, was employed here for half year weeks, and during this time did conduct himself faithfully,

industriously, quietly, peacefully, and honestly, as behoves every craftsman, and this we attest and therefore desire to pray our fellow masters in all places to employ this fellow-craft according to Craft usage.

As witness our signatures and Craft seal affixed hereto, Hanover 13th November, Anno. 1790.

S. X. M. 18, 1790.

(Signed) J. M. SCHILLING, Old Master.
JOH. GEO. TANTZEL, Young Master.
(By whom also above fellow was employed).

THE EARLY BUILDERS.

BY A. F. A. W.

MY excellent friend, Bro. Rylands, found fault with my statements about the early builders, but the truth is, that in one sense ours is a logomachy, in that the difference between us is infinitesimal. We both agree as to this point, that the earliest date to which the Legend of the Gilds in respect of St. Alban, &c., can so far be carried back is the additional MS. about 1415. There is no trace of St. Alban in the Masonic Poem, according to Mr. Bond, about 1415, though Casley puts it earlier, and makes it a fourteenth century MS. Whence did the old legend come from? There may be a printed book about the end of the fifteenth century, which has so far escaped remark, and which would supply the answer we are now seeking.

It is quite clear, I think, that Anderson saw MSS. we have not hitherto succeeded in identifying, and there may be somewhere an older Constitution existing, as I have just said, which will supply the "missing link" as before 1415.

Some years ago, when I set to work to study Masonic history carefully and critically "ab origine" and "de novo," I was struck with the fact, patent in Anderson and reproduced in Preston even more distinctly, that the history of the Craft, according to them, was a history of the building art practically in England, especially the ecclesiastical development, and that it divided itself almost naturally into four parts. First: The history of the same up to the departure of the Romans; Second: During the period between the Roman departure and the

loman Conquest; Thirdly: From the Norman Conquest to the great xtension of building in the thirteenth century; and Fourthly: From he thirteenth century to 1717. It seemed to me then, and I do not se anything to the contrary clearly yet, that all turned upon the intro- uction of Roman builders, masons, artificers, cæmentarii, call them hat you like, into England.

No doubt when Augustine came there were according to Bede, wo Roman-built churches in Canterbury, but Augustine is stated omewhere to have brought Masons with his mission from Rome.

As regards the Roman occupation, there is no possible doubt but hat the Collegia and the Lapidarii of the legions raised great works; nd Eumenius, the panegyrist, in a well-known passage, paints in glow- ng terms the prosperous condition of the British artificers in the fourth entury.

My friend Bro. Rylands says that they came not from Rome but rom Gaul; but even supposing that to be so, which I, for one, am not uite prepared so fully to admit, the Gaulish Masons had originally ome from Rome. If it were worth while, which it really is not, I ould produce many passages from early writers, such as Eddius, Richard Prior of Hagulstadt (Hexham), and Bede himself and others, o prove the introduction of Masons from Rome. Of Wilfrid, Bishop f York, for instance, it is expressly said: "De Româ quoque et Italia, t Francia, et de aliis terris," &c., that he brought "cæmentarios," and ept with him "alios industrios artifices secum," and brought them nto England.*

Benedict Bishop, Bede tells us, went to Rome four times, and hough he is also said to have sent for "artificers" from Gaul, and hence introduced the art of glassmaking, it is much more likely that uch artificers came from Rome than from Gaul, only then semi- ivilized.

Some confusion has arisen from the use of the term "Romanum pus" "more Romano," as if it must mean that it was work done by Roman masons; whereas, the expression probably only means work lone after the kind then prevalent in Rome and in Italy.

When I said that the legend of Albanus went back to 286, I merely neant to point out that that was the date of his Martyrdom; some writers put it a little later. There is no contemporary evidence, so ar, I admit, of the statement of the Gild Legends; but there is nothing "à priori" unreasonable in the assertion and belief that he was a man of learning and culture, and the head of a Collegium at Verulamium, and who, on his conversion to Christianity, suffered the

* Rich. Prior, Hagulstadt, lib. i., cap. v.

penalty of death in one of the persecutions. It has always seemed to me that, allowing for the efflorescence of legends, and the anachronisms and errors inseparable from mere traditions, however carefully preserved, a residuum of truth is to be found in the real connection of the Freemasons with the Collegium, or the Gild.

The legend of Edwin is only explicable, I hold, on Drake's theory, that the Edwin intended is Edwin or Eadwin of the Deira, (traditions become confused by lapse of time), and that he patronized Paulinus and his Cæmentarii. If Athelstan, a great giver of charters, granted a charter to a Mason Gild, we have the simple explanation of the legend not in itself necessarily untrue. At the Conquest a new style of building, of which, according to William of Malmesbury, a trace occurs in the latter part of the reign of Edward the Confessor, came into full vogue in England, and that, undoubtedly, came from Gaul or Normandy. The legend of Charles Martel, also found in Depping's collections, evinces a real patronage of the Maçons in France by Charles Martel.

It seems to me, I confess, not to matter much whether the Cæmentarii came from Rome, or from Rome to Gaul, and from Gaul to England, as the point is not so much the "locus in quo," as the continuance from and linking on to the great Roman Gilds, which Mr. Coote affirms were the parents of the Anglo-Saxon Gilds and of the mediæval Gilds in this country.

In the reign of Richard II., over 600 Gilds of various kinds made returns to the Chancery, so that they must have been then a very powerful body in our social life. But if their "fans et origo" were from Rome, it certainly is a very curious fact that almost the earliest Gild Legends seem to preserve this old tradition, and we may find in this Gild history and life a part explanation, at any rate, of the preservation and existence of Freemasonry. But at present, whence the Gild Legend of Albanus came from does not seem to be quite clear. My friend Bro. Rylands seems to think that the two statements contradict each other; but if he will think it over again he will see, I hope, as I do, that the legend of Albanus is the earlier legend, and the history of the introduction of Roman or Gaulish artificers is a little fact of history in no way interfering with the earlier date of the Gild Legend.

The earliest legend, the Masonic Poem, alludes to Noah, Babylon, Nebuchadnezzar, and in a wonderful interpolation in the "Ars Quatuor," which is clearly another Gild legend, to Euclyde and Athelstan and the Quatuor Coronati. The additional MS. alludes to Adam, and Cain, and Seth, and Enoch, and Noah, and Nimrod, and the Tower of Babel, and Lamech and his three sons, and Abraham, and Euclid,

avid, and Solomon, and the King of Tyre's son (the Master), and Charles Martel, and Adhabell, and Albanus, and Athel- and Englet, and Athelstan's son without a name. In the owne MS., we find Lameth, and Gabell, and Tubalt, and Tubali- nd Hermenerus or Armes, and Nemroth, and Babylon, and les, and David, and Solomon, and Cubb, and Iram his son, r of Geometry, and chief of all his Masonrie, and all his graving, g, &c.), and Semett, and Namas Grecious, and Charles Martel, . Albanes, and King Adlston, and Edwin, his son.

seems to me that we have in these legends the Constitutions or eta" of the Gilds read at their annual assemblies, when they ed new members, and that we find in this point another article ement as between the Gilds and Speculative Freemasonry.

is quite clear to me that wherever these three great legends rom, they do not necessarily interfere with the evidences of the iclers, but represent what preceded the Constitutions simply of lds themselves.

e English Gild legends stand by themselves, though I cannot hinking that they point to a Roman and Oriental source, as at in by the early builders, and not to Anglo Saxon or Norman which would be but a repetition of the same "old story" y changed by tradition and somewhat the "worse for wear."

AUTUMN THOUGHTS.

BY BRO. EMRA HOLMES.

LEAVES are lingering yet upon the trees,
The branches waving sadly in the breeze;
Though glorious tints of autumn are on these,
The shadow of decay is over all.

Bright russet tinges in the wooded dells,
Gay crimson flushes where the squirrel dwells,
And in the darksome fen, where magic spells
Seem, like the night, on everything to fall.

Grim winter threatens soon to come apace,
And bleak east winds do now the dead leaves chase;
November glooms are over every place,
The frosty rime is on the poplar tall.

Soon there will rise the angry bitter wind,
Rifling the forests with its gusts unkind
Of all their golden leaves; but ivy, twined—
O'er gnarled trunks, lists never to the call.

The seasons come and go, and all the leaves;
The swallow gently twitters neath the eaves,
But summer past, deserts us, never grieves,
The ivy clings for ever on our wall.

The old tree dies, but still the ivy clings
As though it were amongst the sentient things,
And o'er the crumbling ruin hidden springs,
Near holy wells, and where the cuckoos call.

So steadfast friend will ever through the strife
And turmoil of our constant changing life
Cling to us always like true wedded wife,
Though life be ending and all pleasures pall.

THE CONSTITUTIONS OF 1762,

Ancient and Accepted Scottish Rite,

Originally (1754) *the Rite of Perfection; and in* 1758, *the Council of Emperors of the East and West. The system including Twenty-five Grades.*

BY BRO. E. T. CARSON, 33°.

[We print these Constitutions because we believe they are for the first time published in extenso in English, or at least attainable generally by Masonic Students. The question of their authenticity or unauthenticity does not arise in here, as we only reprint them for information. We thank Bro. Carson for them. They were originally, of course, in French, if authentic.—Ed. M.M.]

THESE Constitutions were first printed entire in French in the "*Recueil des Actes du Supreme Conseil de France*," Paris, 1832, by authority of that body.

They were next printed in French and English in New Orleans in 1859, by authority of the Grand Consistory of Louisiana. An edition in English was published in New York in 1862, and lastly in English by Bro. Albert Pike, New York, in 1872.

There are numerous old manuscript copies of them extant in nch and English. There are slight differences in the text of all copies I have examined, both printed and manuscript. They are rever substantially the same.

The copy herewith submitted is printed from the *old manuscript,* r in the archives of the Northern Supreme Council for the thern jurisdiction of the United States.

We have adhered to the original text without attempting to change, prove or modify a word or sentence.

It is a translation (?) from the French. As a literary production ertainly will not rank high.

The manuscript is not dated. It bears evidence however of having n written in the early part of the present century. Its authenticity stablished beyond question, by the well-known original autograph natures attached to it.

Regulations and Constitutions.

le by the Nine Commissaries nominated by the Sovereign Grand Council of Sublime Knights of the Royal Secret Princes of Masonry at the Grand East of Berlin.[*]

In consequence of the deliberation of the 5th day of the 3rd week he 7th moon, of the Hebrew Aera 5562, or of the Christian Aera 2; To be ratified and observed by the said Sovereign Grand ncil of Sublime Knights of the Royal Secret Princes of Masonry, by all the private Councils regularly constituted over the Surface he Two Hemispheres: transmitted to our Respectable Brother hen Morin, Grand Inspector of all the Lodges in the new world.† It is well known that all Societies have received great benefits by constant Labors of the Sublime Knights Sovereign Princes of onry. They think therefore that they can not take too much care precaution to support all its dignity, to perpetuate its good ims and preserve them from the abuses which might be introduced he deprivation of the present age; Altho' the Royal and Sublime er has always been sustained with glory and applause by the dom and Prudence of its Secret Constitutions as ancient as the ld, has rendered it necessary and proper to make in it reforms able to the times we live in; The way of life of our First riarchs, who had been nurtured and brought up in the bosom of

[*] The French copy says Bordeaux, and Pike says Paris and Berlin.

† The French copy says de Grasse Tilly, G. Inspector of all Lodges in the two ispheres.

Perfection in which our Fore Fathers had been formed; and the hand of the All Perfect was far different from ours. In those happy days Purity, Innocence, and Candor guided naturally the hearts in the ways of Justice and Perfection, but the deprivation of manners occasioned by the unruliness of the heart and mind of Man, having by length of time destroyed all virtue, innocence, and candor, which are its base, having insensibly disappeared and left mankind abandoned to all the horrors of Misery, Injustice, and Imperfection. Nevertheless Vice has not been general for the Venerable Patriarchs, our first Knights, have escaped the multitude of Rocks and Shoals which threatened them with shipwreck, and they have preserved themselves in that happy state of Justice and Perfection which they have so happily transmitted from age to age, revealing the Sacred Mysteries only to those whom they judged worthy of them, and in which the Eternal God has permitted us to be initiated.

In order therefore to preserve ourselves in that happy state as well as all the Sublime Knights Princes, our Brothers, and with their advice, it has been resolved and determined, that besides the Ancient and Secret Constitutions of the August Order of the Sublime Princes, which shall be forever entirely observed, that they shall not be communicated to the Profane Christians, nor even to Free-Masons under the degrees of Knight Prince of Jerusalem; Grand Patriarch Noachite, Knight of the Royal Arch, Prince Adepte, and Commander of the Black Eagle; so that by this precaution we may ascertain if the Brothers so admitted possess the necessary qualifications for the Sublime degree.

These Constitutions and Regulations must be exactly executed and observed in all its points and articles as follows:

As Religion is a Worship of duty to the Omnipotent God, no person shall be initiated in the Secret Mysteries of the Eminent Degree, unless he is then submitted to the duties of the Religion of the Country of which he must have necessarily received the true principals, and it must be certified by three Knights Princes, that he is born of free Parents, has always conducted himself properly, enjoys a good reputation and has been admitted as such into all the preceding degrees of Free-Masonry, and has at all times given proofs of his obedience, submission, zeal, fervour, and constancy to the order, and finally free to contract the obligations of true Knighthood, when he shall be admitted to the sublime degree of High Perfection; consequently capable to fulfill them all with rectitude and to obey the most Illustrious Sovereign Grand Master, Commander, his officers, and the Puissant and Sovereign Grand Council of the Sublime Princes assembled.

2.

The Royal Art, or the Society of Free and Accepted Masons, is divided in order by twenty-five degrees, known and approved, the first is inferior to the second, the second to the third, and so forth by progression to the twenty-fifth, which is the sublime and last degree, which governs and commands all the others without exception.

All those degrees are distributed in seven classes, by which it is indispensable to pass and follow exactly the order of the time and the distances between each degree, divided by mysterious numbers, as follows:

1st Class.	1st.	to arrive at the	Entered Apprentice	3 mos. are required.
	2nd.	,, ,,	Fellow Craft	5 ,, ,, ,,
	3rd.	,, ,,	Master Mason	7 ,, ,, ,,
				15 months.
2nd Class.	4.	to arrive at the	Secret Master	3 mos. are required.
	5.	,, ,,	Perfect Master	3 ,, ,, ,,
	6.	,, ,,	Intimate Secretary	3 ,, ,, ,,
	7.	,, ,,	Intendant of the buildings	5 ,, ,, ,,
	8.	,, ,,	Provost and Judge	7 ,, ,, ,,
				21 months.
3rd Class.	9.	to arrive at the	Elected	3 mos. are required.
	10.	,, ,,	Knight Elected of 15	3 ,, ,, ,,
	11.	,, ,,	Ill. Knight Elected of 1 y. 12 Tubes	1 mon. is required.
				7 months.
4th Class.	12.	to arrive at the	Grand Master Architect	1 mon. is required.
	13.	,, ,,	Knight Royal Arch	3 ,, ,, ,,
	14.	,, ,,	The Grand Elect Ancient Perfect Master	1 ,, ,, ,,
				5 months.
5th Class.	15.	to arrive at the	Knight of the East or of the Sword	1 mon. is required.
	16.	,, ,,	Prince of Jerusalem	1 ,, ,, ,,
	17.	,, ,,	Knights of the East and West...	3 ,, ,, ,,
	18.	,, ,,	Knights of Rose Croix	1 ,, ,, ,,
	19.	,, ,,	Grand Pontiff	3 ,, ,, ,,
				9 months.
6th Class.	20.	to arrive at the	Grand Patriarch	3 mos. are required
	21.	,, ,,	Grand Master of the Key of Masonry	3 ,, ,, ,,
	22.	,, ,,	Prince of Libanus or of the Royal Axe	3 ,, ,, ,,
				9 months.
7th Class,	23.	Prince Adepte or Chief of the Consistory		5 mos. are required.
	24.	Ills. Knight Commr. of the White and Black Eagle		5 ,, ,, ,,
	25.	Most Ills. Prince of the Royal Secret		5 ,, ,, ,,
				15 months.*

* Differs slightly from the French copy and Pike's.

In the whole, 81 months so as to arrive successively to the last degree; all the degrees in which you are to be initiated in a mysterious number of months to obtain successively at each degree from the number 81.

8 and 1 are 9, and 8 and 1 are 81, as 9 times 9 are 81—all perfect numbers; very different from 1 and 8, which are nine, and 1 and 8 which are 18, as twice nine are 18. For they are imperfect numbers and that combination is imperfect; but a Freemason who has served his time gathers at last the *Mytical* [sic] *Rose*; but if at any time a Brother had been wanting in zeal and obedience, he could not obtain any degree until he had made his submission, implored the pardon of his fault, and promised the greatest exactitude and exemplary submission, under pain of being excluded for ever, and to have his name blotted out and eraced from the List of the true and legitimate Brethren.

3

The Sovereign Council of the Sublime Princes is composed of all the Presidents of Councils, particularly and regularly constituted in the cities of Paris and Berlin,* the Sovereign of the Sovereigns or his Deputy General or his Representative at their head.

4

The Sovereign Grand Council of the Sublime Princes of the Royal Secret shall assemble four times a year. It shall be called Grand Council of quarterly communication, and shall be held on the 25th of June, 21st of September, 21st of March, and 27th of December.

5

The 25th June the Sovereign Grand Council shall be composed of all the Presidents of the particular Councils of Paris and Berlin,† or their Representatives for that day only with their two first Grand Officers, who are the Ministers of State and Generals of the Army, who have only the right to propose without deliberate vote or voice.

6

Every three years, on the 27th December, the Sovereign Grand Council shall elect seventeen officers, viz.:

2 Representatives of the Lieutenant Commander,
1 Grand Orator or Minister of State, } Who are the two Grand
1 General of the Army, } Officers.

---

* The French copy and Pike say Paris and Bordeaux. † Ibid.

1 Grand Keeper of the Seals and Archives,
1 Grand Secretary General,
1 Grand Secretary for Paris and Berlin,*
1 Grand Secretary for the Provinces and foreign countries,
1 Grand Architect Engineer,
1 Grand Doctor Hospitaller,
7 Inspectors,

17

in all seventeen, who shall unite under the Orders of the Sovereign Prince President or his substitute general, composing the number of eighteen, to which shall remain irrevocably fixed the numbers of the Grand Officers of the Sovereign Grand Council of the Sublime Princes of the Royal Secret, who can only be chosen from amongst the Pesidents of the particular Councils of the Princes of Jerusalem, regularly constituted in Paris and Berlin,† or out of the Sovereign and Sublime Grand Council to make those nominations, the Sovereign of the Sovereign Princes or his Deputy General may nominate them to office in a Grand Council assembled, composed at least of eighteen Princes Presidents of Councils particularly of Paris and Berlin.‡

7

Each Prince or Grand Officer or Depository of the Sovereign Grand Council shall have a Patent of the dignity to which he shall have been nominated, in which shall be expressed the duration of his functions countersigned by all the Grand Officers and by those of the Sovereign Grand Council of the Sublime Princes stamped and sealed.

8

Besides the four meetings of quarterly communication, there shall be held in the first ten days of every month by the Grand Officers and in the dignity of the Sovereign Grand Council of the Sublime Princes a Council for the purpose of regulating the affairs of the Order, either great or particular, save the appeal to the Grand Council of quarterly communication.

9.

In the assembly of the Council of quarterly communication as well as in the particular Council, all the affairs shall be decided by the majority of votes, the President shall have two votes (in case of a tie) and the other members *one*; if at those assemblies a Brother is admitted by dispensation, altho' he be a Sublime Prince, but who is

* French and Pike, Paris and Bordeaux. † Ibid. ‡ Ibid.

not a member of the Grand Council, he shall not have a vote, nor shall he give his opinion without the permission from the President.

10.

All affairs brought before the Sovereign Grand Council shall be regulated in the Councils, and the Regulations shall be executed save the appeal or ratification at the next Council of quarterly communication.

11.

When the Sovereign Grand Council of Communication shall be held the Grand Secretary shall be obliged to bring all the current Registers and to give an account of all the deliberations and regulations made during the quarter, so as to be ratified, and should there be any opposition to their ratification, there shall be nominated nine commissaries, before whom the opposers shall deliver in writing the reasons of their opposition, in order that it may likewise be answered to in writing, and that on the report of the said commissaries it shall be decreed on at the next Grand Council of Communication, and in the interval of the aforesaid deliberation and regulation, it shall be executed by an order.

12.

The Grand Secretary General shall keep a Registrar for Paris and Berlin* and another for the Provinces, and foreign countries, containing the names of Particular Councils by order of seniority, the date of their Constitutions, the state of their names, Degrees, Dignities, civil questions, and residence of the members conformably to those sent by our Inspectors or their Deputies, and the right of Precedency of each Council or Lodge, as well as the number of regular Lodges of Perfection established under the government of our Inspectors or of the Council of the Sublime Princes, the titles of their Lodges, the date of their Constitutions, the state of their titles, degrees, Officers, Dignities, civil questions, and the residence of the members, conformably to those which shall be delivered to us by our Inspectors or their Deputies; In the Grand Council of Communication shall be regulated the day of the Reception of the President in the particular councils.

13.

The Grand Secretary shall keep likewise a Register containing all the deliberations and Regulations made by the Grand Council of Communication of the quarter, in which shall be mentioned all the

* French and Pike, Paris and Bordeaux.

business transacted in the aforesaid councils, all the letters received and subject of the answer agreed upon to be given.

14.

The Grand Secretary shall write in the margin of Petitions, Letters or Memoirs which shall be read in Council, the subject of the answer agreed to and after having committed (digested) to writing the answers he shall get them signed by the Grand Inspector General or his Deputy, by the Secretary of the Jurisdiction, and the Grand Keeper of the Seals shall stamp and forward them himself. Yet as this work can not be done during the sitting of the Council and as it may be somewhat dangerous to delay the said letters until the first council, he shall produce the minutes of his answers, that they may be read at the next council and deliver up the whole relatiue thereto to the Keeper of the Archives, so that the Sovereign Grand Council may make in them such corrections as shall be thought proper.

15.

The Particular Councils in the Cities of Paris and Berlin,* Provinces or any other place, shall not have the power to send Constitutions or Regulations unless they shall be empowered so to do, and they are stamped and sealed by the Sovereign Grand Council, the Grand Inspector or his Deputy.

16.

The Grand Keeper of the Seals and Archives can not stamp nor seal any letters unless they have previously been signed by the Secretary General and by two Secretaries of the two different jurisdictions; neither can he stamp nor seal any Regulations but after they have been signed by the Grand Inspector or his Deputy and by the aforesaid three Secretaries; nor can he stamp or seal any Constitutions unless they have been signed by the three aforesaid Grand Officers and other Princes to the number of seven at least members of the Sovereign Grand Council of the Princes.

17.

The Grand Treasurer, who must be known to be in easy circumstances, shall be entrusted with all the funds received for the use of the Sovereign Grand Council or given in form of charities, there shall be kept an exact Register of all the Receipts, Expenses, and charities, distinctly set forth how and in what manner the funds have been expended. Those for the use of the Sovereign Grand Council and those intended for charities shall be kept separately. A Receipt shall

* French and Pike, Paris and Bordeaux.

be given for each sum, which shall specify the number of the folio of his Register, and no sum shall be paid but by a written order from the President and of his two Grand Officers of the Grand Council.

18.

At the first assembly of the Sovereign Grand Council after the 27th December the Grand Treasurer shall render his accounts.

19.

No order of Receipt on the Treasurer shall be delivered by any other but the President or the two Grand Officers, Wardens, agreeably to a resolution of the Grand Council, which shall be mentioned in the said order, as well as the payments of the said funds, which shall never be touched for the banquets, which are to be paid in common by all the Brethren.

20.

If any Memoirs, Petitions or Complaints were brought before the Sovereign Grand Council by a Particular Council of which the President should be a member, he can neither give his advice nor his vote unless he was requested to it by the President of the Grand Council.

21.

The Grand Inspectors, Deputies, and the two first Grand Officers can not be deprived of their Honours but by the Grand Council of quarterly communication of the Princes of the Royal Secret, for legitimate reasons put in deliberation, when there shall be proof against them perfectly demonstrated; but the aforesaid Grand Officers may give in their resignation in the Grand Council. The Grand Inspectors Deputies can not be replaced but by the nomination of the Sovereign and of the Most Puissant Princes of the Grand Council of Communication.

22.

The Grand Council shall visit the private (or Particular) Councils as well as the Lodges of Perfection, by his Deputies, Inspectors, or in their stead by those who shall be nominated to that effect, they shall render an account of every thing that shall have taken place, in writing, to the Secretary General, so as to inform the Grand Council of whatever shall have taken place in the aforesaid Councils or Lodges of Perfection. The said Brother Inspector or Deputy shall visit their works, the Registers, the Constitutions, and the List of the members composing the said Councils or Lodges of Perfection, and shall draw Process Verbal of it, which shall be signed by the Dignitary Officers of the Councils or Lodges of Perfection or any other whatsoever,

hich he shall communicate to the Sovereign Grand Council as soon s possible, directing the same to Grand Secretary General (Inspector r Grand Deputy). He shall preside in the aforesaid Grand Councils r Lodges of Perfection or others whenever he shall deem it necessary, ithout any opposition whatsoever from any of the Brethren, under ain of disobedience and Interdiction, for such is our good will and leasure.

23.

When the Grand Council shall be regularly convoked, seven nembers will be sufficient to open the works at the appointed hour, nd the regulations which shall be made and sealed by the plurality of otes amongst them shall have force of law, as if the other members ad been present; except in cases of necessity when the Grand nspector or his Deputy can proceed to work with three members.

24.

If in the Assembly of the Grand Council any members should resent themselves in an indecent manner, tipsy or were guilty of any aults tending to destroy the harmony which ought to reign in such espectable Assemblies, they shall be reprimanded for the first time, ined the second, which fine shall be paid immediately, and the third ime they shall be deprived of their dignities; if the majority of the rand Council is for the expulsion they shall be turned out.

25.

If in the Sovereign Grand Council any members were culpable of ny offence mentioned in the preceding article they shall, for the first ime, be fined immediately, for the second time, they shall be turned ut of the General Assembly for the space of a year, during which ime they shall be deprived of their functions in the Council as in the Lodge of which he or they might be members, and for the third time, e or they shall be expelled for ever. If he or they should be President of any Council or private Lodge, he or they shall forfeit it nd a new President shall be nominated to his Council or Lodge of ny degree whatsoever.

26.

The Sovereign Council shall acknowledge as regular Councils of Lodges of Perfection only those which shall have been regularly constituted by himself or by the Grand Inspectors General or their Deputies. It shall be the same as to the Knights Masons Princes or Grand Elect Perfect who might have been received by any Councils or Lodges which were not duly authorized to it.

27.

Every Petition to the Sovereign Grand Council to obtain Letters of Constitutions, either to establish or to regulate a Council or Lodge whatsoever, shall be rendered to say: for the Province to the Inspector of the same jurisdiction, who shall nominate four Commissaries to that effect, so as to take every needful information. They shall therefore send to the Inspector or his Deputy in the said Jurisdiction an Exact List of the members who requires the creation of a Council or Lodge of Perfection, &c., &c., so that on the report of the said Commissaries and that of the Grand Inspector or his Deputy, it may be determined by the Grand Council on the demand of the said members; when it shall be for a Foreign Lodge the Grand Inspectors in their Jurisdiction may create, constitute, prohibit, revoke, and exclude according to their prudence of all which they shall draw up Process Verbal and give advice of everything they shall have done to the Sovereign Grand Council by the most favourable opportunity; the aforesaid Inspectors shall conform themselves to the Laws and Customs as well as to the Secret Constitutions of the Sovereign Grand Council; they shall have the liberty to choose Deputies in their works so as to accelerate them and to authorise them by Patent Letters which shall have force and validity.

28.

The Sovereign Grand Councils shall not grant any Constitutions for the establishment of a Royal Lodge of Perfection, except to Brethren who shall have at least the Degree of Princes of Jerusalem, and the same for a Council of Knights of the East. But for the establishment of a Grand Council of Princes of Jerusalem, the Brothers must have equally and absolutely the degree of Sublime Knight Prince Adept, and proof by authentic titles to have been legally and regularly received, and that they have always enjoyed freely an honest income free from all reproaches as to his good conduct and reputation, and that he has at all times been submissive to the Degrees of the Grand Council of the Princes of which he wishes to become the chief.

(To be continued.)

THE GILDS.*

THERE is no doubt but that Mr. Walford's History of the Gilds is a very valuable contribution to our knowledge of a forgotten portion of the history of the English people. Indeed it is difficult to assess at its proper value and importance now the part played by the Gilds in mediæval social and public life. But the more we lift the veil which time and apathy have cast over these shifting annals of a remarkable institution of a now forgotten past, we are struck at once, and impressed with the reality and importance of the "facts" as presented to our view and apprehension. Mr. Toulman Smith whetted our appetite for more information, and Mr. Walford skilfully enough keeps up the interest and increases the longing. We think there cannot be a question that at one time all the Crafts were under the Gilds, governed by Gild regulations, customs, and ordinances. That there may be traces of non-Gild Craftsmen seems plain from the Scottish evidences, but that very exception would prove the rule.

We think it fair, however, to say, that so far, in our opinion, we have but touched, as it were, the fringe of the whole question, and that we are still essentially ignorant of many points, in default of which it is impossible for us dogmatically to deal with the Gilds. Ours is at the best but past knowledge. We have got together some slight "indiciæ" of Gild life, Gild habits, Gild ways, but we want much fuller light and clearer information and more certain facts before we can weave a connected history or assert that we really possess coherent details of a state of things which has all but passed away from our common life, and, saving for the Companies of the City of London, has ceased to be part and parcel of our national characteristics or municipal government.

There are still several hundred Gild returns awaiting a decipherer, collator, editor, and until we have them reproduced from their dust of ages, calmly considered, carefully edited, and lying before us well printed, in all their distinctive reality, it is worse than idle,—indeed, it is a ridiculous misuse of time,—to say that we have mastered either the letter or the spirit of the Gilds, or have realized the "nonna vivendi" and the "jus agendi" of those numerous Gilds which at one time undoubtedly controlled and directed all the operative bodies in this country.

* "The History of the Gilds." By Cornelius Walford, F.S.S., Barrister-at-Law.

In the last "Antiquarian Magazine and Bibliographer" appear some remarks on the trade or Craft Gilds which deserve our careful attention. The writer there says most truly:

"The early Craft-Gilds did unquestionably aim at establishing a community of interests among their members. Hence it was sometimes enacted that no Gild-associate was to entice away a brother's customers, nor a brother's servant. Other statutes preclude working for a customer who was indebted to a brother. Others provided that any member becoming poor from 'adventures on the sea, or the advance price of merchandise, or by borrowing and pledging, or by any other misfortunes,' might claim to be relieved in proportion to the fraternity's funds. Even as late as 1723 the bye-laws of the Gild of the Joiners and Carpenters of Worcester ordained, 'that wherever any freeman buys any parcel of timber or boards coming to the city to be sold, and fit for the crafts, every freeman may have a share therein, not exceeding [in the whole?] a third, at cost price, on request, and paying ready money, under penalty of 20s. for refusing to share.' In some of the Gild-statutes there were, after the manner of the time, sumptuary laws, and especially with reference to apprentices. On the other hand, the common feast, held frequently in their own magnificent halls, was a general feature. Is not the annual Cutlers' feast at Sheffield a modern continuation of the same practice?

"In 1633 the Judges of Assize were ordered to inquire into a petition of the Society of Skinners, Whittawers, and Glovers, in Wigan, Preston, in Amounderness, Lancaster, Liverpool, Manchester, and Newton-in-Maker-field, complaining of interlopers in their trade. (*Vide*, 'Palatine Note-book,' i. 213.)"

The writer further gives, from Geo. Home's "Gild Book of the Edinburgh Gild Court," these extracts as "instances of the powers assumed by the Craft Gilds in their modern form." We give them because the Mary Chapel Lodge was still to the fore, and other Scottish Lodges—Gilds; and we have found traces of a Lodge or Gild at Alnwick, 1708. These facts are anterior to the great movement in this country in 1717, of that revival of the old Mason-Gild life which has culminated in the Grand Lodge of 1882.

"1701. ACT OF THE GILD COURT, AGAINST UNFREE TRADERS AND OTHERS: EDINBURGH, MAR. 19, 1703.

"The Dean of Guild and his Council, considering the prejudice Freemen Burgesses of this City, suffer by reason that several persons within this City, who are neither Burgesses nor Children of Burgesses, nor have any particular Liberty, keep Shops great or small, Cellars or others for selling of Ware or Drink; and sich like, That several

Burgesses of this City, contrary to the Acts of Parliament, Acts of the Royal Burrows, and of this Burgh, keep two or three Shops or Cellars at once: Do therefore expressly *Prohibit* all such unfree Persons, after the term of *Whitsunday* next, to keep any such Shops or Cellars; with Certification, their Shops and others shall be shut up and they Amerciat at the Discretion of the Dean of Gild and his Council; As also, That no Burgesses keep more Shops or Cellars than one, after the said Term, under the like certification: But prejudice to the prosecuting of the Burgesses who keep moe Cellars and Shops, or unfree Traders in any sort, either before or after the said Term of Whitsunday as records, and appoints these presents to be Printed and Published by Tuck of Drum, than none may pretend ignorance.—Extracted furth of the new Locked Gild Book, by Geo. Home."

'SAME YEAR. ACT OF THE GILD COURT AMENT THE ELNWAND. EDINBURGH, MARCH 19, 1701.

The Dean of Gild and his Council considering, That it is reasonable that all Merchants and Shopkeepers within the City should make use of one uniform measure, conform to the said Act of Parliament made thereanent. It is therefore *Statute and Ordained* That all Merchants and Shopkeepers within this City shall make use of the *Scots* Elnwand allennarly, and that they bring their Elnwands to the Laigh Council House, betwixt [*sic*] and the fifteen day of April next to come, to the end that they be Marked with the Dean of Gild's mark, where they shall be attended by two members of the Dean of Gild Court for that effect, each Wednesday and Friday betwixt two and four afternoon; Certifying each person who contravenes this present Act, that they shall be lyable in payment of the sum of ten pounds *Scots* to the Dean of Gild, and hereby Prohibites and Discharges all Merchants and Shopkeepers and others within this City to use the *English* Yard, or any other measure whatsomever but the Elnwand aforesaid in measuring of Cloath and others for sale, swa marked by the Dean of Gild, under the penalty aforesaid. And to the end that none may pretend ignorance hereof appoints these presents to be Printed and Published by Tuck of Drum.—Extracted furth of the new Locked Gild Book by Geo. Home."

"1728. ACT APPOINTING ALL MERCHANTS TO USE THE YARD-WAND, AND NO OTHER MEASURE. EDINBURGH, THE THIRTEENTH DAY OF NOVEMBER, 1728.

"The which Day the Dean of Guild and his Council, considering that many abuses have of late been committed by the Sellers and Retailers of Linnen and Woollen Cloths, Silk-Stuffs, &c., by the using

of Yard-Measures not agreeable to the Standard kept by the Dean of Gild, and that some Merchants do use the Elnwand in place of the Yard-Measure in the buying of Linnen, contrary to the late Act of Parliament directing the Yard-Measure alone, and no other to be used in the buying and selling thereof. Thereof, to prevent these abuses, and that there may be an Uniformity observed in both buying and selling in Time coming, They *Statute and Ordain*, That all Merchants and Retailers of Linnen and Wollen Cloths, Silk-Stuffs, &c., within this City and Privileges thereof, shall in time coming keep and use the Yard-Measure alone, Marked and Stamped with the Dean of Gilds Mark, and no other, in both buying and selling of all Linnen and Woollen Cloths, Silk-Stuffs of all kinds, and all other Manufactured Goods that are sold by Measure, and that under the penalty of Twenty Pound *Scots* for each Transgression, by and attour repairing the Loss and Damage that any Buyer or Seller shall sustain by the not punctual observance: And to the end: That all dealers in Woolen and Linnen Cloths, Silk Stuffs, &c., may be served with such Yards, they oppoint their Officers to provide a sufficient Quantity of them, which shall be tried with the Gaudge, and marked and stamped, at the Sight of Two of the members of the Court; and thereafter One or more, if desired, to be delivered to each Merchant or Retailer, at their Shop, within the space of Fourteen Days, after the date hereof. For which the said Officers shall only exact and demand eighteen-pence *sterling* for each Yard, marked and Stamped as above; Certifieing such as shall refuse to give obedience to this Act, That they will be proceeded against as contemners of the said Act of Parliament, and for the penalties therein, as above directed.—Extracted furth of the Records of the Gild Court by me, *George Home*, Clerk thereof. (Signed, George Home.)"

Unfortunately for us, the history of Freemasonry in England in the seventeenth century is very obscure so far. We have traces of Freemasonry, partly operative and to a great extent speculative, in 1646, 1682, &c., but we have no evidence except, if we remember rightly, at Chester, of the Gilds in the seventeenth century. They seem to have departed like the fairies with the plunder and suppression of the Gilds in the first of Edward VI. And if a few lingering traces may remain here and there of what was once a great system, they only serve to prove what was the ancient glory now turned to hopeless decay and desuetude.

Much good would accrue, we are inclined to think, to the study of Gild existence and conditions if anyone would endeavour to collect the names of the Gilds suppressed in the middle of the sixteenth century, their locale, and their property. We might then say how far the

several hundred returns of Richard the II. represented in 1548 the exact status and power of the English Gilds.

The connection between the Gilds and speculative Freemasonry is hardly so important now as it was once deemed to be. We cannot, it seems to us, rest solely on the Gild or operative side of Freemasonry. We must also consider the Hermetic characteristics and the Hermetic history, far too much overlooked, we feel, by writers who, too intent on advancing favourite theories or bolstering up preconceived views, have forgotten that history, to be history, must have truth and truth alone for its basis,—truth abstract, truth concrete; or else suffer that doom which a stern Nemesis inevitably brings, of discredited statements and rejected assertions.

FREEMASONRY REDIVIVA.

BY SENEX.

ALREADY the signs are multiplying amongst us that Freemasonry is reviving from its "sommeil," and emerging from its recess, and our good brethren are again hastening from all the "airts" where the "wind does blaw" to resume their part and lot in the work, and yes, the socialities of Freemasonry. Not that all at once we are in the entire blaze of Masonic light, or in the full swing of Masonic existence,—no, "not by no means." There are, so far, only a few glimmerings of Masonic labour, a few idealities of Masonic refreshment. But still, Freemasonry is no longer in abeyance, no longer steeped in silence and repose. Our brethren are mustering, our secretaries are getting ready, mysterious announcements are flitting about, and though, strictly speaking, November may be said to mark the advent of the Masonic season, yet in October not a few lodges are wont to assemble to welcome their own members and exhibit kindly hospitality to friends and visitors.

It always has seemed to myself somewhat of a curious fact in the natural history of Freemasonry, this almost abrupt termination of work, this entire cessation for a term of its vital energy; but Nature, which gives us the ineffable blessing of sleep, seems to point to a needed period of Masonic silence and separation. We may have too much,

even, of a good thing. Sameness palls and reiteration wearies, and after a little time, with common habits and normal life, things, however good and gracious in themselves, become purely formal nothings to us all; are undervalued, are unappreciated, are made light of, are abused. We all have privileges, but privileges sometimes become snares; we all have good things, but good thing often bring sorrows in their train; and it is just possible that this little pause and breaking-up for the nonce is the very best thing for us all as Freemasons. The lodge itself may sometimes lose its charm; we are not always in the same humour or the identical "form;" we are not always "up to the mark" or eager for work, since a thousand petty trifles and worries come to distract our attention and occupy our thoughts.

Even the social agreeabilities of Freemasonry sometimes pass by us unheededly. We have heard that speech before; we have applauded that song over and over again; we have partaken of that menu; that "cru" is most familiar to us; and to-day, for some reason or other, the old enchantment has ceased to impress, the ancient pleasure has ceased to please. As the banquet and the guests fade away, as the lights are extinguished, as the flowers wither, as the songs are hushed, and excitement ceases, we find that we have no longer the same zest in what cheered and charmed us so hugely once upon a time. The tinsel has fallen; the colours are gone; and nothing is before us but the full reality of everyday life, the very commonplaces of earthly social existence.

We can always overdo everything here; and the one great secret of life, in our opinion is, while we do not allow its little miseries to vex, or its petty ups and downs to depress us, while we are neither elevated or "floored" by prosperity or adversity, always to seek the golden mean; to use the world and not abuse it; and never to suffer its levelling tendencies to disturb our sense of rational enjoyment, to blunt our rightful enthusiasm, or destroy our appreciation of what is good, real, and true. But where am I drifting to?

As Freemasonry now comes forward again from its temporary retirement may it still shine forth a star of grace in the world in which we live, not merely an ancient, an historical, or benevolent society, full of archæological interest and social excellencies, but a benefactress to mankind, a sympathetic friend of all that is truly good and noble here, aiding the onward struggles of humanity for more light, more truth, more peace, more love.

EARLY HAUNTS OF FREEMASONRY.

Fleet Street.

(*Continued from page* 180.)

[ASONS assuredly do not stand in need of any such invitation as that grand old lexicographer, Dr. Samuel Johnson, of pious nory, had he been now alive, would doubtless have extended to them, 'take a walk down Fleet Street." It is not surprising that being as ı a central and busy thoroughfare, within easy reach of important way termini, our Lodges and Chapters should seek a home for nselves in its most favoured hostelry. As a matter of fact, indeed, e Masonic bodies met at Anderton's than in any other hotel or ɔrn in the metropolis; Freemasons' Hall, with the adjacent tavern, ıg the only locality which can boast of a more numerous and ıential patronage than the house so ably presided over by Bro. mow. Nor is it of late years only that Fleet Street and its neighrhood has found favour with Craftsmen. If we go back to the published in 1723, by Bro. Eman Bowen, who figures in the list ɔdges contained in the first edition of "Anderson's Book of Conıtions" as one of the Wardens of Lodge 9, we find there were ges meeting at the Greyhound and the Old Devil, near Temple . Two years later other Lodges had their quarters at the Globe, Legg, and the Ffleece. In 1738, No. 7 met at Daniel's Coffee ıse, and No. 91 at the Sun. In 1768, Time Immemorial Lodge iquity, No. 2, then described as "No. 1, West India and American ge," met at the Mitre; and it was by going in procession from this rn to attend Divine service at St. Dunstan's Church, in all the y of Masonic regalia, that Bro. William Preston and other mem- of this Lodge gave offence to Grand Lodge, and were excluded ı the Craft for some ten or a dozen years.

Fleet Street, therefore, holds a conspicuous place among the rly" as it does among the present "Haunts of Freemasonry," and rambulation of this busy thoroughfare cannot fail to be attended ı agreeable results to admirers of our Fraternity. Few streets ondon have so fine a history, and what is infinitely more satisɔry to the student of that history so far as it relates to former

days, there are few that still retain so many of its former quaint nooks and corners.

As the great highway between the cities of London and Westminster, Fleet Street has always played a conspicuous part in the history of our metropolis, and many a grand or strange eventful scene has it witnessed. One time, mid all the bravery of flags and banners, one of our sovereigns has made a royal progress through it eastward; another time, it has looked on pitifully while the fair Eleanor Cobham paced its whole length barefoot, in a white shift, and staggering under a huge wax candle, on her way to the Cathedral of St. Paul's, there to do penance for her supposed connection with witchcraft. Rows innumerable have occurred within its precincts. Thus, in 1458, a fierce squabble took place between the citizens and the Templars, and the "Queen's Attornie" was killed, even the patience of the gentle Henry of Windsor being sorely tried by so untoward an event. What it was in the days of the first James is known to all readers of "The Fortunes of Nigel," but some idea of the unruly licence that then prevailed may be gathered from the fact that in 1621, when three prentices were ordered to be whipped from Aldgate to Temple Bar for having abused Gondomar, the Spanish Ambassador, their fellow prentices turned out in full force in Fleet Street and rescued them, the Marshal's men being severely beaten and sent to the right-about. Six years later, when Charles I, was king, a collision occurred between the Templar Lord of Misrule and the Lord Mayor, to the exceeding detriment of the former, who was compelled to pay a round fine and make good the damage he had done to the bars and bolts of the worthy citizens' domiciles. The pillory stood here in Charles II.'s time; while in the days of good Queen Anne it was infested day and night, but especially during the latter, by those terrible fellows, the Mohocks.

Then, many an honoured name in English annals has figured in connection with this ancient thoroughfare, from Chaucer, father of English poetry, who beat a Franciscan friar and was fined two shillings for the offence by the Society of the Inner Temple, to Sir John Oldcastle, Baron Cobham, temp. Henry IV., who suffered martyrdom for his religious scruples, and whose house stood near the Fleet Street end of Chancery Lane; to Richard Pynson, who had worked at Caxton's. In 1483, he published at his stall or shop by St. Dunstan's Church his "Dives et Pauper," the first book ever printed in this neighbourhood; and in 1497, an edition of Terence, the first Latin classic printed in England. Tyndale, translator of the New Testament, did duty as a clergyman in this same church of St. Dunstan's, round about which also lived Thomas Marsh, of the Prince's Arms, who published "Stow's

Chronicles;" William Griffith, of the Falcon, who in 1565 issued "Gordobuc," the first English tragedy and the first play ever written in English blank verse; William Smethwicke, publisher of "Hamlet" and "Romeo and Juliet;" Richard Marriott, publisher of Izaak Walton's "Compleat Angler" and Butler's "Hudibras;" and Matthew Walker, one of the three timid printers to whom the world is indebted for the publication of "Paradise Lost." At the Devil, opposite, "rare Ben Jonson" and his jovial associates held many a carouse; while the Cock, a few doors further on the same side, was a favourite resort of that dear old gossip, Pepys, whose frequent visits with the pretty play-actress, Mistress Kniggs, brought him many a Candle lecture from Mrs. Pepys.

Later occur the names of the rival booksellers, Jacob Tonson and Bernhard Lintot, the latter of whom published Pope's "Homer," paying for it considerably over £5000; while the former was publisher of Dryden's works. Nor must we pass over Pope and Warburton, Swift, Steele, Addison, and, in the era of the second and third Georges, Johnson and Goldsmith, Hogarth, Boswell, and other contemporary worthies. It needs no effort of our imagination to picture to ourselves the authors of "Rasselas" and "The Vicar of Wakefield" strolling arm-in-arm together by Temple Bar, the latter archly pointing to the heads of the Jacobite rebels. and exclaiming

"Forsitan et nostrum nomen miscebitur istis;"

Johnson having previously made the same quotation when pointing to the epitaphs in Poets' Corner, Westminster Abbey. In short, the man who walks along Fleet Street without conjuring up some of its past history and historical worthies must be void of all sense and feeling.

That much of its reputation as a home of literature still remains must be apparent to every passer by. Authors no longer dwell in its houses, nor in those of its many spacious tributaries; yet it is largely occupied by newspaper offices, with a fair sprinkling of publishers and booksellers. In it also remain most of the banking firms which are associated with its history, and as in 1677, so in 1882, Child's—though, if its founder could revisit this mundane sphere, he would be sorely puzzled to discover in the palatial building of to-day the dingy house in which he amassed a fortune—may still be described as a house where "running cashes" are kept. Moreover, it can boast of many an hostelry of fair repute. Anderton's, of which mention has already been made, is of comparatively modern origin. So, likewise, is the Mitre, though occupying the site of a much older tavern distinguished by the same sign. The Devil has long since been swallowed

up by its neighbour the banker. But the glories of the Cock have not yet departed; the Rainbow, Dick's, and the Cheshire Cheese still remain to gratify the appetites of Templars and the occasional visitor.

Fleet Street, however, is no longer a favourite haunt of showmen. Occasionally may be seen in the windows of *Land and Water* offices the plaster cast of an octopus or baby elephant, or a trophy of Zulu assegais and knobkerries. But the proprietors of that well-known journal are in nowise ambitious of rivalling the shows for which, as far back as the reign of Queen Elizabeth, this thoroughfare was noted. Ben Jonson in his "Every Man in his Humour," makes mention of "a new motion of the city of Nineveh, with Jonas and the whale at Fleet Bridge." In 1611 were on view "the Fleet Street Mandrakes." In 1702, in Bell's Yard, was to be seen a model of Amsterdam, thirty feet long by twenty feet wide, which had taken twelve years in the making. Among other curiosities—the reader may prefer describing some of them as monstrosities—may be mentioned a child, fourteen years old, without thighs or legs, and eighteen inches high, at the Eagle and Child, a grocer's shop, near Shoe Lane; a Lincolnshire ox, nineteen hands high and four yards long, at the White Horse; sundry giants and giantesses, such as an Essex woman, named Gordon, who, though only nineteen years of age, stood seven feet high; an Italian giantess over seven feet and weighing 425 lbs.; Edward Bamford, seven feet four inches, who died in 1768, and to secure whose body for Surgeons' Hall a large sum was offered, though unsuccessfully; and more wonderful still a German dwarf, one Matthew Buckinger, born in 1674, who was without hands, legs, feet, and thighs, yet, nevertheless, could write, thread a needle, shuffle a pack of cards, and play skittles. But certainly the most interesting and important of these attractions was the waxwork show of Mrs. Salmon, the Madame Tassaud of her day; and as the respectable old dame died in 1812, there must still be living not a few Londoners who, in their schoolboy days, saw and admired her long array of the waxen effigies of royal and other personages. The show was held at No. 17, erroneously described as Henry VII.'s and afterwards Cardinal Wolsey's Palace. After having done duty for many years as Nando's Coffee House, it was occupied as a show place by the aforesaid Mrs. Salmon, at whose death the collection was sold for £500, and removed to Water Lane, a turning out of Fleet Street further eastward, but on the same side of the way, where, some time afterwards, it met with a similarly untoward fate to that which befel the late Artemus Ward's wax figures at Utica, U.S.A.

The reader need hardly be told that, in the course of its existence

eet has undergone many changes. The primitive shop or
place to more commodious and substantial houses, and these
re rapidly disappearing and being replaced by still more pre-
tructures. The greatest part of it, as well as of its northern
ern tributaries, fell a prey to the flames in the great fire of
so that only at its extreme western end are there to be seen
ings such as the Temple Church to remind us of old London,
before that terrible catastrophe.

reatest change that has been effected of late years has been
about by the removal of Temple Bar. That its removal was
will be denied by none who have any idea of the enormous
hich daily passes along this important artery of London.
pite of its smoke-begrimed walls and its mud-bespattered
e somehow or other seem to miss it, as we miss the
, weather-beaten face of an old familiar friend. It was
e it passed the way of most buildings. It was a terrible ob-
, especially in its latter days, when a substantial wooden
was necessary to keep it from tumbling about our ears. But
y it was a good old landmark, and, had its stones possessed
f speech, they might have told us many a grim story of the
art and early Georgian eras. Formerly the boundary line
g the cities of London and Westminster was marked by posts.
re succeeded by a wooden archway, which in turn gave place
e Bar, erected 1670-72, under the supervision of Sir Christo-
en, who received for it the sum of £1397 10s., out of which
s paid to Bushnell, the sculptor, for his four statues of
and Elizabeth—or, more probably, Anne—looking eastward,
rles I. and Charles II., facing westward. It cannot be said
enhanced Wren's credit as an architect; but no doubt it
the purpose for which it was built, and when closed and
gainst the entrance of the sovereign may, in a certain sense,
n looked upon as a symbol of the power and independence of
t City of London.

(*To be continued.*)

AN OLD WORTHY.

BY BRO. SYDNEY LESLIE.

WILLIAM HUTTON was born at the bottom of Full-street, Derby, on September 30th, 1723. His parents were only in moderate circumstances at the time, but shortly after his birth they were reduced to a state of extreme poverty. His father was altogether lacking in forethought; whilst he had money he spent it, thinking nothing of the morrow; and when he found himself without anything his courage failed, and he gave way to moping. It seemed impossible for him to put forth any energy to overcome his difficulties, but looked upon them as inevitable, and spent his time in the public-house. Upon the mother devolved the necessity of providing for a rather numerous family. It is not difficult to imagine the struggle she would have, and the fact that she succeeded is a strong proof that she must have been a woman of good sense and prudence, and one who, if properly supported, would easily have kept the wolf from the door. Speaking of his childhood's days, Hutton tells us: "Memory could point out many a dreadful situation in which we were placed in eight ensuing years. My poor mother, more than once, with one infant on her knee and a few more hanging about her, has fasted a whole day, and when food arrived, she suffered them with a tear to take hers. Time produced nothing but rags and children." This good wife and mother died in 1737, at the age of forty-one, after giving birth to her ninth child. Freed from the restraints of a noble wife, Hutton's father was, if anything, worse than before. In a position such as I have described there was but little to inspire hope in the youthful mind.

The lad was now poor, and with every prospect of ever remaining so: and poor he would have continued had he, like many others, looked upon his lot as unalterable; but he appears to have inherited much of his mother's courage and thoughtfulness, and the course of his life will show that he early looked forward to an improvement, and determined to concentrate his whole energy on this object. Although he passed from poverty to wealth his life was not unchequered; he was not always under a silver cloud. His enthusiasm led him to take false steps, but the result did not discourage him, for with renewed

vigour he set to work to repair the mischief, and by carefully considering the cause of his misfortune avoid a recurrence.

Hutton was a very remarkable man, and there is much in his life that is instructive to all ranks and conditions of society; but to the ambitious one it is full of inspiration. He commenced his life's trials by being half-starved at home. When the distress of the family became very severe he was sent to reside with three aunts in Swithland. They told him he was "an ugly lad." During this period, too, he had occasionally stayed a short time with an uncle, who was a grocer at Mountsorrel. His mother fetched him home in 1728. For two years he helped her by taking care of the children in her absence, but the pressing needs of the family compelled them to seek out some employment for William, that he might contribute something to the household expenses. He was therefore apprenticed to work in a silk mill (the first in England) for seven years. To make up for the shortness of his stature, a pair of clumsy pattens were made and fastened to his feet in order that he might reach the engine. The period is graphically described by his own pen: "I had now to rise at five every morning during seven years; submit to the cane whenever convenient to the master; be the companion of the most vulgar and rude of the human race—beings never taught by nature, and never wished it. To be on equal terms, a lad, let his mind be in what state it will, must be as impudent as they, or be hunted down. I could not consider this place in any other light than that of a complete bear-garden." He endured his term of apprenticeship with much pain and suffering, and found himself free again at Christmas, 1737, being then only fourteen years of age. He was next apprenticed with his uncle at Nottingham, which proved to be a somewhat happier lot. He tells us that here he "found a generous uncle, a close, sneaking aunt; he a serious religionist, she as serious an hypocrite; two apprentices, one a rogue, the other a greater." He had plenty of task work to do, but little food to eat. His work was very disagreeable to him, and therefore performed with little desire to do more than was absolutely necessary. By a little over-work he earned sufficent to purchase a "genteel suit of clothes," of which he was exceedingly proud.

Hutton quarrelled with his uncle and ran away from his situation, taking with him his new suit wrapped up in a handkerchief, which was stolen from him on the way and caused him much grief. He was soon reconciled to his uncle, and completed his second term of apprenticeship in 1744. For a time he stayed as journeyman with his uncle; but being uncongenial employment he longed to be out of it.

In his biography, under the head of 1746, he says: "An inclination for books began to expand; but here, as in music and dress,

money was wanting." He first purchased three volumes of the "Gentleman's Magazine." They were in shabby condition; but by pasting, patching, and varnishing he brought them into tolerable order. By repeated visits to his "shabby bookseller's" shop, and earnestly watching the operations of bookbinding, he soon learnt the trade. For two shillings he bought an old press which had been thrown aside as useless, and, by the exercise of a little ingenuity, put it into working order, and started book-binding in conjunction with his own trade. This he continued for some time, his acquaintances supplying him with work for his press. Desiring better tools for this business he took a journey on foot to London to purchase them. He was away nine days, at a cost of about ten shillings. Shortly after his return he resolved on a step which proved the first on the road to fortune. This was to start book-selling, and he fixed upon the town of Southwell for his first effort. He tells us that every market-day during the winter 1749-50 "he set out at five o'clock in the morning, carrying a burthen of from three pounds weight to thirty, opened shop at ten, starved in it all day upon bread, cheese, and half a pint of ale, took from one to six shillings, shut up at four, and by trudging through the deep roads and solitary night five hours more, arrived at Nottingham by nine, where I always found a mess of milk porridge by the fire, prepared by my valuable sister." Most people would have shrunk from such an undertaking, but to him difficulties were but the incentive to more enduring effort; in the presence of his indomitable perseverance, mountains were converted into mole-hills. He relinquished not this arduous undertaking until by rigid economy he had saved sufficient to entitle him to hope for better success in another field. He hired half a shop in Birmingham for one shilling per week, and this step proved a turning of the tide in his wonderful career. He was very careful in his expenditure, and during the first year he saved £20. A circulating library was added to his business, and this brought him into contact with new society, and prosperity continuing he decided to take to himself a wife. In the choice he made he was exceptionally fortunate: he says, "I found in her more than ever I expected to find in woman." Mr. Hutton was very fortunate in his undertakings, but not always equally so; he made bad bargains occasionally, but was more cautious afterwards. He gradually rose to a position of comparative wealth, was chosen a Commissioner of the Court of Requests, the sittings of which he attended for nineteen years, and filled other public offices with pleasure to himself and satisfaction to the people. He was ever at the post of duty, and served his town and country well from pure patriotism The reform of abuses ever secured his earnest attention, and

he was restless until a salutary change had been wrought. Notwithstanding his valuable services rendered to the town, there came a time when all were entirely forgotten, and in the riots which broke out in Birmingham in 1791 his property was utterly destroyed. Referring to this time he writes: "A wound was given which time can never cure." Mr. Hutton has gained a reputation as a writer, for he is the author of the "History of Derby," his birth-place, and of Birmingham, his adopted town; also of other works of merit. After a life well spent he died at the age of ninety, on September 20th, 1812. It may be said that this man succeeded because he was a genius; so he was in his way, but as a youngster he gave little sign of the good that was in him. He has done nothing that cannot be repeated; and it is from this fact we should take encouragement, feeling fully assured that with the development of an equal amount of prudence, economy and perseverance there will be commensurate success.

THE GAVEL.

From a forthcoming volume entitled "A Hundred Masonic Sonnets,"

BY BRO. GEORGE MARKHAM TWEDDELL.

NIMBLY the Gavel in each Ghiblim's hand
Smote off excrescences from every stone
Before it left the quarry; so that none
Might reach Moriah's Mount but what would stand
Where the Menatzchim had them wisely plann'd.
Let Conscience to us as a Gavel be,
To keep down all degrading thoughts, that we
May bear to have our actions duly scann'd
By the All seeing Eye: so that the call
From labour here on earth, to rest in heaven,
May be to us in truest mercy given;
And when the Shadows of Death's Valley fall
Upon our mortal eyes like darkest night,
A Voice unto our souls may say, "Let there be Light."

Rose Cottage, Stokesley.

THE KNIGHTS TEMPLAR.

(Continued from page 192.*)*

SINCE the Grand Master was in state of misery, and was utterly abandoned by the world; since he was deprived of spiritual succour, is it not manifest, that all this was the result of perseverance in his retraction?

Surely this will be no longer a matter of doubt. I thought proper to insist upon this point for the information of posterity rather than for the honour of the memory of Jacques de Molay; for, even had he made any lapses through human frailty, circumstanced as he was, enduring tortures, insults, hunger, chains, and confinement. Surely this Christian constancy, at the sight of a terrible death, ought to render his memory more illustrious.

Now, as all that has hitherto been stated is merely illustrative of facts, I proceed to give you an epitome of the Templars' tragical fate, with as many of the circumstances as the limits which I have prescribed myself will allow.

It is not certainly known in what year Philip the Fair took the terrible resolution of ruining the Templars; it only appears from history that a citizen of Beziers, named Squin de Florian, and a Templar that had apostatized from the Order, having been apprehended for enormous crimes and committed to the same dungeon, those two villians despairing of life opened their minds to each other. Squin, hearing what the Templar had to say, called one of the King's officers, and told him that he had a secret to reveal which was of great importance, and that the King would receive more advantage from it than from the conquest of an entire kingdom; but that he would never disclose it unless to the King himself.

Othor historians ascribe this fact to a Templar, prior of Montfaucon, and to another knight of the same order, called Naffodei, who, for their impieties and infamous lives, had been both condemned to be immured for life by the Grand Master and Council of the Order.

Whatever were the names of those two miscreants, Philip the Fair, at the instance of the one who desired to speak to him, and perhaps through impatience to know the secret which was to procure him such immense riches, sent for him to Paris. He resolved himself to hear

what he had to say, after promising him full pardon, and even a reward, if he told the truth. The criminal, who had drawn the plan of the accusation, charged the whole body of Templars with robbery, murder, idolatry, and certain unnatural crimes of impurity, with the repetition of which I shall not contaminate my paper. He added, that at the reception of a candidate into the Order, they compelled him to renounce Jesus Christ; to spit upon the cross in token of his abhorrence of it; and that those knights being secretly Mahometans, had by a vile piece of treachery, sold the Holy Land to the sultans and princes of that sect.

More of this sort may be seen in the collection of Peter Dupuy, where there is a particular detail of all abominations and obscenities with which this informer charged his brethren.

The King gave the Pontiff an account of those accusations, in an interview he had with him at Lyons, and still more closely pressed him upon the same subject the year following at Poitiers, where they met by concert to treat more fully on this grand affair. But it does not appear that the Pope had as yet taken any method but that of private information. As the King's ambassadors at the Pope's court continually solicited him to condemn the Order, it may be proven by a letter of Clement's to the King, dated the 9th July, in which he expressly declares that if the corruption with which the Templars are charged, were as general as it was pretended, and that the Order was abolished, all their property should be employed for the recovery of the Holy Land; and that he would not suffer the least part of it to be converted to any other use. By this one may believe that the Pope suspected that the intended prosecution against the Templars was levelled as much against their riches and estates as against the irregularity of their manners.

It appears also that the Pope wished for an opportunity to escape out of France, either on account of this affair of the Templars or that of Boniface VIII., whose memory Philip insisted on him to condemn as an impious person and heretic. In consequence it appears that Clement, in the year 1306, disguised himself, and fled from Poitiers for Bordeaux, without any other attendants than a few Cardinals; but being discovered upon the road by some of the King's officers, he thought proper to return to Poitiers.*

Philip, who was fiery and impatient, unable to bear with the Pope's dilatory way of proceeding, privately gave orders to apprehend, on

---

* Tunc Papa et cardinales venerunt Pictavim, ubi longiorem moram, ut dicitur, quam voluissent fecerunt, Rege Francorum et ejus cumplicibus et ministris illic eos quasi detinentibus voilentur. Nam papa, ut dicitur, sub alterius fictione personæ

one and the same day, the Grand Master and all the Templars that were in the kingdom. This was executed on Friday October 13th, 1307. All their effects were at the same time seized and sequestered into the King's hands.*

A measure so extraordinary caused general astonishment all over Christendom. Some ascribed it to the secret resentment the King bore against the Templars for having favoured Boniface VIII., during the disputes between him and the Pontiff. Others thought that there need not be ascribed any other motive than the avarice of that prince and his ministers, and their greediness to get possession of the immense riches of the Order. Upon this occasion they cited his late cruelty to the Jews who had been tolerated in France; Philip, in 1306, causing them all to be arrested on the same day in the same manner as he had just served the Templars, and after stripping them of all their property forced them and their poor families, half-starved and naked, to quit the kingdom, leaving them just as much as would enable them to support life upon the road.

Some persons bore in mind what had passed in Italy, at Anagni, the country and residence of Pope Boniface, whose treasure was plundered by some French and Italian adventurers, whom Philip the Fair privately kept in pay beyond the mountains under the command of Nogaret and Colonna. They said that the King had put into his own pocket the greatest part of that treasure which was the richest in Europe, either in gold and silver or diamonds and precious stones.

There are many other opinions by no means to the credit or honour of Philip. But this may suffice: some prelates, favourites of the King, and assisted by Guillaume de Paris, a Dominican inquisitor-general and confessor to that prince, at his instance had the Templars brought before them to undergo the first examination. The notorious William de Nogaret, so active and so bold in his enterprises against Pope Boniface, had also the management of this terrible affair.

The Pope was not a little suprised on hearing of the imprisonment of the Grand Master and all the Templars in France. He looked upon the proceedings as an encroachment on his own power. In the first heat of his resentment, he suspended Guillaume de Paris, and pro-

---

aliquando tentavit cum paucis, summariis tamen oneratis, argento et auro præcedentibus versus Burdegalum proficisci: sed à quibusdam qui pro rege erant agnitus, cum rebus quas illuc valebat transferre compulsus est Pictavim remeare.—"Prima vita Clementis V. ex Balusio," p. 5.

* Eodem anno in Octobri capti fuerunt omnes Templarii una die in toto regno Franciæ accusati de Hæresi pessimâ, unde confiscata 1307 sunt omnia bona eorum quæ nunc tenet Ordo Hospitalariorum, et ipsi in carcere duo detinentur.—"Secunda vita Clem. V. Auct. Ptolemæo Lucensi ordinis prædicatorum."

hibited the bishops in France from taking cognizance in the affair, which he reserved to himself. He wrote at the same time to Philip, complaining of the imprisonment of the members of a religious Order, who had no superior but their Pontiff; telling him in this letter, written with much spirit, that he had sent the Cardinals Berenger de Tridale and Stephen de Sisci, and expected that he would immediately put both the persons of the Templars and their effects into their hands, or those of his nuncio, the Bishop of Prenesto. Philip made a reply of sophistry, and which showed how impatient he was of the least delay in the affair.

The conduct which the King had observed towards Boniface made Clement cautious of drawing upon him the resentment of a prince resolute and incapable of giving up any enterprise in which he had once embarked. So Clement was compelled to relax somewhat of the formalities of the law; and it was agreed that the King should deliver the Templars and their effects into the hands of the nuncio, which was immediately complied with, although they still remained under the guard of the King's troops.

But for form's sake, and to please the Pope, it was said that they were guarded in his name and that of the Church. Everything, indeed, was carried on in the Pope's name; but the agents were William Pisdoue and Renè Bourdon, valets de chambre of the King, which plainly shows that in all this affair there was nothing changed but the style and form. The King, in return for this condescension, required his Holiness to take off the interdict laid on his confessor, and to allow that Dominican still to assist in the prosecution of the Templars. This was also obtained, and thus in concert they carried on the proceedings against the Templars.

The prisons were crowded with those Knights, and all were put to the most violent torture, except such only as pleaded guilty.

Nothing was heard but the cries and groans of such as had their flesh torn off with burning pincers, or were extended, dismembered, or broken upon the rack.

Many at once confessed all that was required of them, in order to escape those cruel tortures. But there was also a great number of Templars who, amidst the most horrible torments, maintained with an invincible firmness and constancy that they were innocent.

The different and contradictory manner in which several authors have related these facts, has left posterity the most impenetrable piece of history that ever suffered by the malice or negligence of historians.

The Pope, desirous of taking cognizance of this affair, examined seventy-two Templars who confessed themselves guilty; and a Knight of the Order, who was an officer of the Pontiff's, owned to him, as he says,

all the iniquity he had seen amongst his Brethren. After this, the Pope ordered the Grand Master, the Great Priors, and the principal commanders of France, Gascony, Normandy, Aquitain, and Poitiers to be brought before him.

"We have ordered them," says he, in one of his bulls," to be removed to Poitiers; but some of them being so sick at Chinon, in Touraine, that they are not able to travel on horseback, or bear any other method of conveyance whatever, we have appointed the Cardinals Berenge, Stephen, and Landulse to have them examined."

It is very probable those Knights who could not be brought on horseback, or in any other manner, were such as had been disabled by the rack.

It is said the Grand Master owned at Poitiers most of the crimes of which the Order was accused. Some authors say he had made before a similar confession at Paris, and in consequence of that had written a circular letter to all the Templars, exhorting them to follow his example by confession and repentance. The commissioners of the Holy See, at their return from Chinon, delivered the verbal process to the Pope and the King.

Philip returned to Poitiers to solicit with more efficacy the condemnation of the whole Order. But whilst they were taking their measures for that purpose, and laying the stress of their proceedings on the confessions of a great number of Templars, they were surprised to hear that the most of those Knights had recanted their confessions, declaring that they were extorted from them by the violence of tortures; that they openly detested the pardon which the King's officer had tendered them; and that they looked upon it is the price of falsehood, and the scandalous recompence of a prevarication that was equally prejudicial to their honour and their conscience.

For the meantime most of the potentates in Europe, at the desire of the Pope, caused all the Templars to be arrested. Garrisons were also placed in their commanderies, their effects were seized, and preparations made for their prosecution.

The Templars in Arragon immediately took refuge in some fortresses which they had built, at their own expense, to defend the country against incursions of the Moors. From those asylums they wrote to his Holiness in their own justification. They remonstrated to him that their faith was pure, and had never fallen under the least suspicion. That they had often sealed the confession of it with their blood: That at this very time, when they were so barbarously persecuted, great numbers of their brethren were actually groaning under a grevious slavery amongst the Moors, who daily offered them liberty if they would change their religion. "Thus," exclaimed they,

"the Templars who are in slavery amongst the infidels are exposed to the most cruel treatment for being Christians, whilst the Christian princes are burning them because they do not confess they are infidels. That if any of the Templars had acknowledged the commissions of enormous crimes, whether they did so through a sense of guilt, or only to deliver themselves from the tortures of the rack, they deserved punishment either as criminals, or as men who were base enough to betray their conscience, the honour of the Order, and the sanctity of truth. But a noble Order which for two centuries had rendered such services to the Church, ought not to suffer for the crimes of some particular members, nor for the weakness and prevarication of others." They add that their great possessions were the true cause of their persecutions, and beseech his Holiness, that in imitation of his predecessors, he would vouchsafe to honour them with his protection, or else that he would permit them to defend their innocence with the points of their swords, according to the prevalent custom and the duties of knighthood, against those profligate wretches who dared to defame them.

It is not known what answer the Pope made to their petition. History reports that James II., who was then on the throne of Arragon, besieged them in their castles, and having taken them, took possession of their property, and sent the Templars to different prisons, where the Bishop of Valencia, conformable to the Orders of Clement, carried on the prosecution against them.

Whilst their affairs were thus carried on in other countries, preparations were made at Paris for carrying on the like proceedings against them. Many of the Templars were conducted thither; but their recantation of their former confession, which they attributed to the violence of their tortures, put the judges to a nonplus. A great consultation was held on this subject, and it was long debated whether any notice should be taken of their protestations. Finally, by a very singular decision, it was resolved to treat all who had retracted their first confessions as heretics relapsed, and who had renounced Jesus Christ. Pursuant to this determination, the Grand Master, Jacques de Molay was again brought before the commissioners. They asked him if he had any thing to say in defence of his chevaliers? He replied, "that he would readily undertake their defence; and that nothing in this life could afford him such satisfaction as to be permitted to maintain their innocence in the face of the whole world." But he begged the liberty of having counsel; "although," says he, "they have not left me four deniers to defray the expences of the prosecution."

The commissioners replied that, in a prosecution for heresy, the accused were never allowed the benefit of counsel; and that before he

undertook their defence he would do well seriously to reflect upon what he was; that he ought especially to remember the confession he himself had made at Chinon, not only of his own crimes but of those of the Order. Then the confession was read over to him. Never was astonishment equal to that of the Grand Master. When he heard it read he made the sign of the cross, and cried out, and if the three Cardinals before whom he had appeared at Chinon, and who had subscribed to his examination, were of any other quality he knew what he should say. Hereupon the commissioners pressed him to explain himself more clearly. Being no longer able to repress his resentment, and yielding to the impulse of violated nature, he exclaimed, "They deserve the same punishment that the Saracens and Tartars inflict upon liars and impostors, whose bellies," continued he, "they rip up, and strike off their heads."

Without explaining himself any further upon this subject, he thought proper only to urge, that the Pope had reserved to himself the cognizance of what related to him and the other chiefs of the Order, and insisted upon being sent to him. He added, that with respect to the Order of the Templars, he should say only three things in its favour:

First: That excepting Cathedral Churches, there was not one in all Christendom where divine service was solemnized with more devotion, or where there was a greater number of relics or richer ornaments.

Secondly: That in all their commanderies they gave alms thrice a week.

Thirdly: That there was not any Order or nation where Knights and gentlemen exposed their lives more freely for the defence of Christianity than the Templars had always done.

The commissioners told him that all that was to no purpose without faith.

He replied that the Templars believed implicitly all that the Catholic Church believed and taught; and that it was to maintain this holy belief such numbers of those Templars had shed their blood fighting against Saracens, Turks and Moors.

(*To be continued.*)

THE MASONIC MONTHLY.

New Series of the "Masonic Magazine."

THE ROMAN COLLEGIA.

No. III.

BY MASONIC STUDENT.

Continued from page 200.

MR. COOTE is of opinion that we may look to the "Collegia" of the "Cultores Dei" for an analogy as regards the trading and operative Collegia; but upon this point I cannot quite agree with him; at least, not to the extent that he goes. We have so far, as he admits, no authentic rules or laws of the operative Collegia, but there were, as we know, "Societates" and "Sodalitates" of all kinds, and for all purposes, but we have yet to learn that all these ranked as Collegia, which may be greatly doubted. Still, as Mr. Coote fairly enough puts it, we may judge of the general nature of the laws of the Collegia by those which refer to a legal Collegium, instituted, say, for funerals, "Funerum Causâ," and under the sanction of the religion of the State. And as Mr. Coote gives us, in his interesting book already mentioned,* the rules of one of these "Funeral Collegia," I transcribe it to-day, as it proves many points of interest to us as Masonic students. Let us therefore listen carefully to the words of the writer at page 390 of this valuable work:—

". . . . It is a college founded at Lanuvium in the time of Hadrian, and dedicated to Antinous and Diana Its *lex* or rules were inscribed upon the interior of the portico of the temple of Antinous in that town (sub tetrastilo Antinoi parte interiori)†

* The Romans of Britain.

† "Zell.," vol. i, p. 42, No. 381.

"The chapter of the *senatus consultum* applicable to colleges *funerum causa* is first quoted, and then the rules of the college itself follow. It appears from this preliminary statement that in such colleges the meetings were only to be held once a month, and were to be confined to the receipt of monthly contributions and to conferences upon the subject of the burials in their club.* The rules, however, extend this action considerably. The brethren meet to transact the grave business which is the *motif* of the institution, and when that is over it is evident that they dine as genially as if good-fellowship only had congregated them.

"But a habit of dining together on the part of cultivated men meant, as we know in England, the habit also of a free interchange of thought. Free thought, therefore, found in the colleges a refuge and a home. However the law might restrict the number of meetings and dictate the subject of their formal conferences, it never affected to interfere with what occurred at the social board. Upon that the cold shadow of absolute power was never projected. There rational freedom prevailed, and as De Rossi has triumphantly demonstrated, it was the glorious work of the Christian colleges, *funerum causa*, formed under the same law and regulated by the same rules, to nourish and preserve, as the creators of the catacombs, our nascent and struggling faith. Under cover of a Roman burial club, the Christian Church received its early increment, and by these human means the Divine scheme of man's redemption was permitted to be carried out.

"The rules themselves of this college of Antinous and Diana are to the following effect:—

"'1. Placuit universis, ut quisquis in hoc collegium intrare voluerit, dabit Kapitulari nomine HS. C. N., et vini boni amphoram, item in menses singulos A V.'

"'2. Item placuit, quisquis mensibus continenter non pariaverit, et ei humanitus acciderit, ejus ratio funeris non habebitur, etiamsi testamentum factum habuerit.'

"'1. It is determined, that whoever shall wish to enter this college shall pay an entrance fee of 100 *sestertii*, and give an amphora of good wine then and every succeeding month.'

"'2. Also it is determined, that whenever any member shall die without having paid up his subscriptions, the college shall have nothing to do with his funeral, although he may have left a

* Kaput ex S. C. P. R. Quibus coire convenire collegiumque habere licet. Que stipem menstruam confere volent in funera, ii in collegium coeant neque sub specie ejus collegi nisi semel in mense coeant conferendi causa, unde defuncti sepeliantur, &c.

3. Item placuit, quisquis in ›rpore nostro pariatus decesːum sequentur ex arca HS. ⁾. N., ex qua summa decedent iari nomine HS. I. N. qui gos dividentur. Exequiae ı pedibus fugentur.'

'3. Also it is determined, that when any member shall die in this our college, having paid up his subscriptions, there shall devolve to him out of the chest 400 *sestertii*, from which shall be deducted a sum of *sestertii* (not named), to be distributed at the funeral pile amongst those members who shall have followed. It shall be a walking funeral.'

4. Item placuit, quisquis ıicipio ultra milliarum XX. ıerit et nuntiatum fuerit, eo debebunt electi ex copore mines tres, qui funeris ejus ı agant et rationem populo re debebunt sine dolo malo. quit in eis fraudis causa inm fuerit, eis multa esto uplum. Quibus singulis ıus dabitur hoc amplius i nomine ultro citro singulis ⁽.X. N.'

'4. Also it is determined that when any member shall die more than twenty miles from the town, and that fact shall have been announced, three men chosen from our college shall go and take upon themselves the care of the funeral, and shall render to the members an honest account thereof. If there shall be found any fraud on their part, they shall be fined four times the amount. To each of these three shall be allowed for their travelling expenses twenty *sestertii*.'

5. Quod si longius quam millarium XX. decesserit, et ıri non potuerit, tuam is qui ıneraverit, testato tabulis is sigillis civium Roma- VII., et probata causa fuːium ejus satis dato ab eis ɜm petiturum deductis com- et exequiario e lege collegi bi petat.'

'5. But if a member shall die farther off than within twenty miles (of the town), and it has not been possible to send word of the death, then the person who shall have buried him shall apply upon a written account, sealed with the seals of seven Roman citizens, and upon vouchers, for the sum allowed by the club in respect of the funeral, deducting therefrom the sum to be distributed amongst the survivors (as mentioned in Rule 3), and giving

"'6. A collegio dolus malus abesto; neque patrono, neque patronae, neque domino, neque dominae, neque creditori ex hoc collegio ulla petitio esto, nisi qui testamento heres nominatus erit.'

"'7. Si quis intestatus decesserit, is arbitrio Quinquennalis et populi funerabitur.'

"'8. Item placuit, quisquis ex hoc collegio servus defunctus fuerit, et corpus ejus a domino dominave iniquitate sepulturae datum non fuerit, neque tabellas fecerit, ei funus imagiarium fiet.'

"'9. Item placuit, quisquis ex quacunque causa mortem sibi adsciverit, ejus ratio funeris non habebitur.'

"'10. Item placuit, ut quisquis servus ex hoc collegio liber factus fuerit, is dare debebit vini amphoram.'

"'11. Item placuit, quisquis magister suo anno erit ex ordine ad cenam faciendam, et non observaverit, neque facerit, is arcae inferet HS. XXX. N.'

"'12. Insequens ejus dare debebit, et is ejus loco restituere debebit.'

"'13. Ordo cenarum VIII. id Mar. natali Caesenni Rufi Patris; V. K. Dec. nat Antinoi; idib. Aug. natali Dianae et collegii; XIII. K.

security against anyone else applying for payment.'

"'6. No one (whether patron, slave owner or creditor) shall have any claim against the college, save only the testamentary heir.'

"'7. If any member shall die intestate, he shall be buried under the directions of the *quinquennalis* (or master of the college) and the general body of members.'

"'8. Also it is determined, that when any member shall die being a slave, and his body shall not have been decently buried by his owner, and he or she shall not have sent in an account, an imaginary funeral shall be given to the member.'

"'9. Also it is determined, that if any member commit suicide, nothing shall be done in regard to his funeral.'

"'10. Also it is determined, that when any member, being a slave, shall be made free out of this college, he shall give an *amphora* of wine.'

"'11. Also, it is determined, that when any member, appointed in his year and turn to preside over and provide a banquet, shall not do so, he shall pay to the chest thirty *sestertii*.'

"'12. His successor shall be bound to give the banquet, and the other shall reimburse him.'

"13. Banquets are appointed to take place on five days therein named, of which two are the birthdays of Antinous and Diana,

at. Caesenni Silvani, fratris
i. *e.*, patris N(ostri): na-
ɔrneliae Proculae Matris;
K. Jan. nat. Caesenni Rufi
) muni(cipii).'

the latter being the birthday of the college also.

14. Magistri cenarum ex
albi* facti, quo ordine ho-
quaterni ponere debebunt
ɔni amphoras singulas et
A. II. qui numerus collegi
et sardas numero quatuor,
nem, caldam cum minis-

"'14. The presidents of the banquets (*magistri*), appointed according to seniority of election appearing by the *album* or roll of members, shall direct the preparations thereof.'

15. Item placuit, ut quis-
uinquennalis in hoc collegio
fuerit a sigillis ejus, tem-
ɹuo Quinquennalis erit im-
esse debebit, et ci ex omni-
ɹvisionibus partes duplae

"'15. Also it is determined, that when any member becomes *quinquennalis* (or master), he shall be free of all expense during his term of office, and to him out of all the distributions double portions shall be given.'

16. Item scribae et viatori
llis vacantibus partes ex
divisione sesquiplas dari
t,'

"'16. Also it is determined that there shall be given to the clerk (scribe) and beadle out of every distribution a portion of one and a half.'

17. Item placuit, ut quin-
alitatem gesserit integre,
ıonorem partes sescuplas ex
re dari, ut et reliqui recte
do idem sperent.'

"'17. Also it is determined, that when any member shall have performed the office of master with integrity, there shall be given to him, out of honour, one and a half portions of everything, in order that the other members may look for the same favour by acting rightly.'

18. Item placuit, si quis
queri aut referre volet, in
ıtu referant, ut quieti et
ɜ diebus solemnibus epule-

"'18. Also it is determined, that if any member shall wish to complain or make a report he shall do so at a meeting, so that we may banquet quietly and merrily on the solemn days.'

* Or rather "Roll of Members," as was the Classic use.—Ed. M.M.

"'19. Item placuit, ut quisquis seditionis causa de loco in alium locum transierit, ei multa esto HS. IV. N.'

"'20. Si quis autem in obprobrium alter alterius dixerit, aut tumultuatus fuerit, ei multa esto HS. XII. N.'

"'21. Si quis Quinquennali inter epul(as) obprobrium, aut quid contumeliose dixerit, ei multa esto HS. XX. N.'

"'22. Item placuit, ut Quinquennalis sui cujusque temporis diebus solemnibus et vino supplicet, et ceteris officiis albatus fungatur, et die Dianae et Antinoi oleum collegio in balineo publico ponat antequam epulentur.'

"'19. Also it is determined, that when any member, with the intent of wilfully withdrawing himself from the college shall go away to some other place, he shall be fined twelve *sestertii*.'

"'20. If any member shall say anything in revilement of another, or shall make a disturbance, he shall be fined twelve *sestertii*.'

"'21. If any member shall during the banquet say anything reviling or insulting to the master, he shall be fined twenty *sestertii*.'

"'22. Also it is determined, that the master for the time being shall on the solemn days supplicate with wine and perform the other offices in white garments, and both on the day of Diana and of Antinous shall place oil in the public bath for the use of the college before the members go to the banquet.'

"Such were the regulations of the private colleges of the Romans, and so thoroughly were these colleges a part of Roman society, that I may say they adhered to them like a garment.

"No sooner was the Roman conquest of Britain begun, and a *modicum* of territory obtained, than we find a *collegium* in our own *civitas Regnorum*—a *collegium fabrorum*. And this was while Claudius was still emperor. The colleges of course multiplied and spread throughout our island, remaining during the whole of the imperial rule, and surviving with our provincial ancestors the various barbarian conquests." *

---

* "'Horsfield's History of Sussex,' vol. i. p. 41, gives the inscription in its existing state; and see 'Horsley's Britannia Romana,' p. 332 *et seq*, for an ingenious restoration by the celebrated Roger Gale. Whatever may be thought of this restoration in the whole or in part, we have in the original (as it now exists) the words 'gium fabrorum,' which can only be read 'collegium f.' These colleges were amongst the few 'antiqua et legitima' left undissolved by Augustus.—'Suet. in Aug.' c. 32."

Thus far the rules of a Collegium Cultorûm.

There are in Gruter many inscriptions to the "Cultores" of the various Divûm, and I think we shall feel interested in having before us the actual rules of such an old Collegium, the more so as the Collegia, in some form or other, were undoubtedly the prototpyes of the Gilds, Sodalities, and Fraternities in subsequent ages, in this country and others, which took their places and carried on their work.

ON THE WORD "EHRE" (HONOUR), AND ITS DERIVATIVES,

AS USED BY THE GERMAN CRAFT GILDS.

BY BRO. G. W. SPETH, P.M. 183.

OUR present system of Freemasonry was introduced into Germany, according to Anderson, in 1730-31, in consequence of the Duke of Norfolk, G.M., granting a deputation to Mr. Du Thain to be P.G.M. of the circle of lower Saxony. We have little knowledge of its early development in that country, but very shortly afterwards it makes itself manifest in the most extravagant outgrowth, in a multiplicity of systems and high degrees. Chief amongst these, of course, was the Templar system, or Strict Observance. The self-evident derivation of the first three degrees from Operative Masonry became lost or overlooked; and German brothers of the time strained every nerve to prove the descent of the Craft, or, as they preferred to call it, the Order, from the Knights Templar. The connection with the mediæval builders was grudgingly acknowledged, but they were looked upon as merely the convenient cover under which the proscribed knights had taken refuge. Other theories, all more or less fantastic, found ardent partisans, not the least celebrated of whom was Nicolai, who attributed the origin of Freemasonry to Bacon's "Nova Atalantis." This state of affairs appears almost impossible if we take into consideration that Anderson's "Constitutions" of 1725 and 1738 were translated into German in 1741; nevertheless, no serious attempt to return to the pure fountain head was made till Vogel wrote his letters in 1785. Kloss expresses his astonishment at the obtuseness of his countrymen, and offers as sole excuse that the German Masons of that time stood

in such slight communication with their brothers in England, that English works were seldom or never read, and that Anderson's "Constitutions" were at first neglected and at last entirely forgotten.

In 1779, however, the Abbé Grandidier, a non-mason, came near the mark. In pursuing his researches amongst the archives of Strassburg Cathedral, he was struck with the outward similarity between the Ancient Gild of Stonemasons of that city and the modern Freemasons. He came to the conclusion that Freemasonry was derived from these *Steinmetzen*, and published his opinion in the "Journal de Nancy" and the "Journal de Monsieur (1779)," and the "Essais historiques et Topographiques sur l' Eglise Cathédrale de Strasbourg," 1782. The outward points of resemblance were certainly striking, and with the inner life of Freemasonry, being a profane, he was unacquainted, and could therefore not know that the Steinmetzen failed to exhibit any signs of our esoteric teaching. The clue thus given by Grandidier gave rise, however, to a more historical class of German writers. Vogel has been mentioned. In his letters, he compares Grandidier's statements with Anderson's "Constitutions," brings back the origin of the craft to the English builders, and comes to the conclusion that the masons of England and the Steinmetzen of Germany were not unconnected in origin. Albrecht followed on the same lines (1792). Krause (1810) and Heldman (1819) went even further, and attempted to prove that the Strassburg fraternity was founded by English Masons in the thirteenth century. They were, however, led astray by a belief in the authenticity of the so-called York "Constitution," supposed to date from 926. Passing over many writers of lesser importance, we come to the last of this school, Kloss, who published his "Friemaurerei in ihrer wahren Bedeutung" in 1846. He, the most careful and critical of all Masonic writers, rejects the "926 Constitution," and the consequent descent of the Steinmetzen from England; he re-affirms the Operative origin of Freemasonry; he shows the general outward resemblance between the German and English builders, and thence concludes a community of origin, but he is far from claiming for the Steinmetzen the parentage of English Freemasonry, and makes no attempt to endow them with any superior moral tendencies or esoteric doctrines. On the contrary, he attributes fraud and deceit to them as a body, and stigmatises them as a huge trades union.

The third, and present school of German Masonic writers arose with Fallou, in 1848. His theory is briefly that Freemasonry is directly the outcome of English Operative Masonry; that the English Gilds of Masons are a branch of the Steinmetzen transplanted here in the thirteenth and fourteenth centuries; and that the Steinmetzen owe their internal formation partly to inherent customs of German

origin, and partly to the initiative of the Benedictine monks. Subsequent writers have blindly followed his lead, and Fallou's theory of 1848 is substantially the received explanation amongst Germans to-day. He and they rely greatly on evidence, some of it documentary, and some acquired *viva voce* from German workmen of the present time. Much of this evidence consists of examinations, greetings, &c., in dialogue form, and generally of archaic phraseology. To the purely English student this testimony is only available by means of translations more or less imperfect, and it is evident that an inadequate translation must seriously diminish our power of arriving at a just conclusion. It will further be conceded that if certain words in the original German are constantly rendered by expressions which partake of the very nature of our modern Freemasonry, we shall be induced to attach great importance to these phrases, and that a translation (which although slightly inaccurate might be good enough for general purposes) may in such cases conduce to our forming a wrong opinion.

In all these dialogues, whether authenticated or not, there is no word in more frequent use than *Ehre* (honour), and its derivatives—*Ehrbar*, *Ehrsam*, *Ehrlich*, *Ehrbarkeit*, &c., and it is worthy of enquiry whether their accepted translation is quite satisfactory. *Ehrbar* is generally rendered worshipful; and as the master was ordinarily designated *Ehrbarer Meister* we get the constant repetition of the well-know formula Worshipful Master. That two societies, the Steinmetzen and the Freemasons, should apparently use the same address to their president, naturally induces the inference that they must be connected; but I hope to show not only that worshipful is not an exact rendering of *Ehrbar*, but further that the word worshipful can not be adequately given in German. Worshipful is derived from the Anglo Saxon *woerth* and *scype*, signifying a state of worth. From this, "to worship" would originally mean to render to each one his worth or due. It has since acquired a more extended signification as to worship God. But the Germans cannot *worship* God. They have *Gott verehren*, *anbeten*, *loben*, *dienen*, *preisen*, &c., *i.e.*, to honour, pray to, praise, serve, laud, &c., God; but our worship includes in one word all these and more. Of these German expressions, the one which most nearly approaches our worship is *Anbeten*, which means etymologically "to pray to," but has acqnired the extended signification of "to adore." From this we obtain *Anbetungswürdig*, worthy of adoration, adorable; but apart from the fact that this German adjective is too cumbersome for constant use, it must be admitted that to adore and adorable are not perfect equivalents of to worship and worshipful.

No single German word embraces the comprehensive idea conveyed by our word "worship." The word *Würdigen*, derived from the same root as our worth, does not, and I believe never did, represent this idea; it simply means to value, estimate, appreciate. *Gott würdigen*, would mean to appreciate God at His true value, which is coming somewhat near our expression, but represents rather the passive than the active phase of to worship. A judge is worshipful in an infinitely less degree than the Almighty, whose feeble representative he is, but the idea remains the same in kind; and wherever this title of worshipful is employed the same idea is preserved, *i.e.*, its owner is to be reverenced, feared, loved, obeyed, honoured, &c. We render to God the highest, broadest, deepest worship; the worship each one of us renders to his superiors is intrinsically the same in kind, but shorn of that illimitability which is due to our Maker alone.

But if the Germans have no word to translate our worship and worshipful, it follows that no word of theirs can be properly thus rendered. What then is the meaning of *Ehrbar* and *Ehrsam?* They are often used indiscriminately in German, but none the less represent fine shades of difference. Except where great accuracy is needful they might be translated as honourable, but with this distinction, *Ehrbar* signifies capable of being honoured, and *Ehrsam* acting habitually with honour, or honourable. An *Ehrbarer Meister* is thus a master capable on account of his conduct of being honoured; an *Ehrsamer Meister*, one who invariably acts honourably. The distinction is a fine one to draw, and in this particular case almost impossible to define in English. Many other German adjectives would illustrate it better. From *heilen* to heal, we have *heilbar* that can be healed, curable, and *heilsam*, that cures, healing; thus a wound is *heilbar*; the ointment applied to it, *heilsam*. *Biegen*, to bend, forms the adjectives, *biegbar*, capable of being bent (perhaps by exerting great force), and *biegsam*, easily bent. Thus a bar of iron might be *biegbar*, but a willow wand would be *biegsam*; and we should call the one bendable or pliable, and the other bending or pliant. The termination *bar* always represents the passive, *sam* the active side of an adjective. *Ehrsamer Meister*, is therefore "honourable master," *Ehrbarer Meister*, a master worthy to be honoured, and as the nearest equivalent for this idea, I suggest the word worthy; all the more so as the German literal translation of worthy (*Würdiger*) conveys very much the same impression to a German as *Ehrbar*. But just so much as simple honour falls short of the extended meaning of worship, so do honorable and worthy fail to convey the larger idea of worshipful, being, in fact, only one of the many qualities which are combined in this one word. When, therefore, we translate *Ehrbarer Meister* as

worshipful master, we are running the risk of unwarrantably influencing the minds of our readers.* But the German craftsman often applies the word to others besides his master; to his fellows, to himself, to his name, even to his apprentice. It must be evident that worshipful, in these cases, is altogether inapplicable; yet if we employ the word in one case we should in strict consistency use it in all. We cannot imagine a master hailing his own "worshipful apprentice," or a fellow talking of his "worshipful name," but we may substitute the word worthy: everyone can be worthy in his own station of life, and every name is worthy of honour till it is disgraced. "My worthy fellow" is an appropriate and dignified term from one workman to another; but my "worshipful fellow" is simply ludicrous, and such it has always appeared to me, even when in conformity with custom and precedent I have unwillingly made use of it.

Modern German Freemasons have naturally had to find an equivalent for our "Worshipful Master." They have chosen the words *Ehrwürdiger* or *Ehrenwürdiger Meister;* but here again we note the palpable incapacity of their language to convey the full sense. *Ehrwürdig* simply means "worthy of honour," differing very slightly from *Ehrbar*. *Ehrlich*, which is occasionally used, is usually and correctly translated "honest." *Ehrlichkeit*, or honesty, is, however, seldom or never used; in its place we find the term *Ehrbarkeit*, always rendered in English by "honesty," but meaning something very different. Honour, or honesty in the abstract, would appear to have been uniformly ignored by the German Gilds; the conduct of their members was honourable or honest merely in relation to their Craft laws.

A few instances will illustrate this very clearly. Before apprenticing a lad to a trade, it was requisite for him to prove his legitimate and honest, or honourable (*Ehrlich*), birth. The legitimacy of his birth was dependant, of course, on the previous marriage of his parents; but the honesty, which to-day would be equivalent to legitimacy, was then a very different quality, and not even the same in all parts of Germany. As a general rule, unless the youth could prove that both his parents, and his grand-parents, and sometimes even his great grand-parents, had been free men and women, that is, not serfs or villeins, he was accounted of dishonest birth, although they had been legally married. It was simply the rule of the trade that he

* In my translation of "Heimsch" and other works, I have, myself, used Worshipful Master frequently, almost invariably; such is the force of precedent and custom. In truth, the phrase is convenient, and sounds temptingly fam iliar and by doing otherwise, without a long note in justification, I might have laid myself open to a charge of pedantry.

should be free born for at least three generations back; if not, he was not honest according to the view held by most of the trades.

The children of the Slavs on the South East, and the Wends on the North East frontiers of the Empire, were not honest or honourable, and were consequently ineligible for apprenticeship, however high their worldly rank. The occupation of some classes rendered their offspring dishonest in the estimation of other trades. Nay, what was honest in one district was dishonest in another. In some cities the craft most looked up to and held in highest esteem was that of the weavers; in other cities a weaver's son was of dishonourable birth. We thus see that dishonour, or dishonesty (call it which you will), on the part of a would-be apprentice involved no moral turpitude; it was simply the mediæval way of expressing an arbitrary disqualification. The same analogy held good in the case of a master. If he had not served his full time as apprentice, or had learnt his trade under a master who was not a member of the Gild; if he offended against one of the numerous petty trades regulations; if he employed journeymen who had not fulfilled all the necessary requisitions, he ceased to be *Ehrbar*, or capable of being honoured; he was no longer possessed of *Ehrbarkeit*, *i.e.*, literally, that particular quality which rendered him capable of being honoured. The same may be said of the journeyman. Any slight contravention of the trade rules deprived him of worth, or *Ehrbarkeit*. If, in order to earn his living, he took work under a master who was himself not perfectly *Ehrbar*; if he accepted an odd job on his own account, not being a properly passed master; if he worked overtime; if he took a holiday on Monday; if he failed on certain occasions to accompany his master to church; if he omitted or committed any of the thousand-and-one trivialities enjoined or forbidden by the Craft, he was at once proscribed, made black, deprived of his *Ehrbarkeit*. A mere breach of trade etiquette, such as crossing the street bareheaded, or forgetting to button his coat correctly, entailed the same degradation until he had submitted to the fine pronounced by his fellows. It is evident that in all this, abstract honesty, honour, or worth is not considered. A craftsman might be a God-fearing man, a loyal subject, orderly citizen, fond parent, dutiful son, just and upright in all his dealings, and yet not honest, not honourable. On the contrary, he might fail in one or other of these particulars and yet be *Ehrbar*, provided he submitted to craft law. For instance, many of the Emperors confirmed the regulations of the German stonemasons, or rather, believed that they had done so: in reality their confirmations extended to only so much of the ordinances as it was deemed politic to show them, and which they recite in their confirmatory letters. But the craft took care to claim that all and each

several law had been approved, although some of these regulations were such as no prince in his senses would tolerate for one moment. Here is a distinct case of fraud, yet the Craft was nevertheless *Ehrbar*. In a trade sense it had done nothing which rendered it unworthy of a craftsman's respect or esteem. *Ehrbarkeit* is, therefore, not honesty as we understand it; nor, in truth, does it etymologically mean honesty in German, the proper word for which is *Ehrlichkeit*; but it signifies that quality which renders one *Ehrbar*; so that if the Thugs of India spoke German the operation of strangling an inoffensive passer-by would, with them, constitute a claim on the possession of *Ehrbarkeit*, *i.e.* it would be conducive to being honoured.

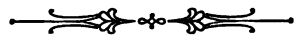
When we therefore find such questions and answers as the following, if we bear the foregoing in mind, they will assume their correct form, and lose all traces of any esoteric meaning:

Q. Why do you travel?
A. To acquire instruction and honesty (*Ehrbarkeit*).
Q. What are instruction and honesty?
A. Undertanding and wisdom.
Q. What are understanding and wisdom?
A. Craft-usage and customs.

The workman travels to acquire instruction in his trade and a reputation for conforming strictly to its rules (*Ehrbarkeit*). The former supplies him with a proper understanding of his handicraft, and he finds that true wisdom (as a craftsman) consists in possessing the latter; for are not both of these craft usage and custom, without which he is incapable of earning his bread? The German for instruction, as above, is *Zucht*; this may also be translated "discipline." Substitute discipline for knowledge in the quotation just given, and the passage becomes even stronger and more indicative of the worst features of the Gild system, *i.e.*, the unsparing and vexatious exercise of a trades despotism.

I think it is abundantly evident from the preceding, that although we are constantly stumbling in these German documents across incitements to honour and honesty, we must not allow this to induce in us a belief that the German craftsman used these terms in the sense that they now bear, or that he was an exceptionally virtuous and moral young man, although Fallou and his disciples have done their best to inspire us with this idea. Nor must we allow ourselves to attach any importance to the constantly recurring use of the title "Worshipful," for, as a matter of fact, such a word or its equivalent never once appears. *Ehrbar*, is worthy; *Ehrsam*, honourable; *Ehrlich*, honest; *Ehrbarkeit*, worth; but all in a craftsman's own peculiar sense, and not in the abstract signification that these words now bear.

I hardly know whether to apologise for the length of this article or not. The subject matter is dry, and the correct interpretation of a group of German words may not appear to be a question of such surpassing importance. But the German theory is so delusively probable at a first inspection, and has been so consummately advocated by its zealous and erudite upholders, that it behoves us, as students and searchers after truth, to minutely probe every tittle of evidence and carefully consider the bearing of every word. As the MASONIC MONTHLY, in its translation of "Heimsch," has recently re-echoed some of the quaint usages and dialogues of the extinct journeyman sodalities of the Fatherland, this guide to a full appreciation of some of their turns of thought may perhaps not be considered innopportune.



THE LEGEND OF THE INTRODUCTION OF MASONS INTO ENGLAND.

BY BRO. HARRY RYLANDS, F.S.A.

PART III.

BEFORE continuing the extracts from the Chronicles, it seems necessary to say a few words in reply to the remarks from the pen of my good friend, Bro. Woodford, printed in the last number of the *Magazine.*

I have several times stated in previous articles, that my object was not to judge of the truth of any legend or tradition, but merely to find out, if possible, what was the usually accepted "history" at a certain date. For this reason I shall not attempt to argue for the truth of either of the statements about Benedict Biscop or St. Alban, but merely again call attention to the fact that, although we have mention of Roman builders constructing a wall in England in 416, the first definite mention of masons building a monastery is under the year 674, and given by Bede, who died in 735. These masons are said to have been brought from Gaul. There may be nothing unreasonable, as Bro. Woodford states, in the whole statement about St. Alban and his fortifications at Verulam, but the chronicles, history, the lives of this saint, know nothing of it. It is first found

n the Masonic charges, and then, so far as we now know, not earlier han about 1560.

I cannot deny that someone may have stated that St. Augustine brought masons with him to England, but such a fact is unknown to he early chroniclers, in fact much has been stated about the introduction of Roman builders into England, for which it would be difficult to give chapter and verse. I should much have liked to have Bro. Woodford's references to Bede and Eddius about Roman builders, as Richard of Hexham is, as I have already stated, a late authority. He was made Prior of Hexham in 1143, or about 480 years after the time of which he wrote. His information was largely taken from Bede and Eddius, but the sentence about Roman and other builders is not from either of these sources. The whole statement seems to me to be more *general* than particular. It run as follows: — "De Roma quoque & Italia & Francia, & de aliis terris ubicumque invenire poterat, cementarios & quoslibet alios industrios artifices secum in Angliam adduxerat."*

We must not forget, I think, that Eddius, the *friend of* Wilfrid, who travelled abroad with him, knew, or at least writes, nothing of his.

Bro. Woodford expresses the opinion that it is more likely that Benedict Biscop obtained his masons from Rome and not from Gaul. Bede, however, who was placed in the monastery in question, as he himself informs us, † under the care of Benedict Biscop, who built it, distinctly states that the masons came from Gaul, and as if to make the matter more certain, he adds, that there were some things he (Benedict) could not obtain *even in Gaul;* these he obtained from Rome."

I hardly thought it necessary to do more than mention the condition of Gaul, as compared with that of Britain, in these early times. t may be well, however, now to give a few references. Mr. Elton, ‡ when writing of the Gaulish settlements in Britain, says, "They had not even learned to build regular towns, though their kinsmen in Gaul had founded cities, with walls, and streets, and market-places." This was about the time of Cæsar.

And again, § "Another result of the conquest [of Gaul, by the Romans] was an increase of the Gaulish settlements in Britain." . . . The graves on the Yorkshire coast still yield the remains of their iron chariots and horse-trappings, and their armour decorated with enamel and the red Mediterranean coral. The prosperity of the native

* "Twisden Hist. Ang. Scrip," p. 264.

† "Eccl. Hist.," lib. v., last paragraph.

‡ "Origins of English History," p. 111. § Ibid, pp. 304-5.

states was indicated by the rise of regular towns in place of the older camps of refuge, as well as by the increase of the continental trade. An advance in metallurgy was marked by the use of a silver coinage, by a change from the bronze weapons to the steel sabres and ponderous spears of Gaul," etc.

It will be remembered that Cæsar tells us * "that the buildings of the Britons were very numerous, and that they bore a resemblance to those of the Gauls, whose cities were assuredly considerable."

Whatever may have been the condition of the buildings left by the Romans in Britain, a fair estimate may be taken of the monastic buildings from the number of the Christian clergy, as if there were few priests there would necessarily be few churches and monasteries. This will be found to be the case, for about 597 St. Augustine came into Britain, according to Bede, and in the same year was ordained Archbishop for the English nation, by order of the Pope, *at Arles*, in the same year.

He sent a series of questions to Pope Gregory, and we learn from the replies † :—

"As for the Church of England, of which you are the only Bishop" —at that time there were bishops in France. Another reply adds: "We give you no authority over the Bishops of France, because the Bishop of Arles received the pall in ancient times from my predecessor." ‡ Wilfrid and others were consecrated bishops in Gaul.

I have already given some instances in a previous paper of monks retiring to Gaul, because, as Bede informs us, there were as yet but few monasteries built in the country of the Angles, and many other instances might be quoted; and, in the extracts given from "Asser's Life of Alfred," it will be found that that king sent to Gaul for educated priests. Kemble writes: "Many circumstances combined to make a distinction between the cities of Britain and those of the Gallic continent. The latter had always been in nearer relation than our own to Rome; they had been at all periods permitted to enjoy a much greater measure of municipal freedom, and were enriched by a more extensive commercial intercourse. England had no city to boast of so free as Lugdunum, none so wealthy as Massilia. Even in the time of the Gallic independence they had been far more advanced in cultivation than the cities of the Britons, and in later days their organization was maintained by the residence of Roman bishops and a wealthy body of clergy." §

---

* "Bell. Gall." v. 12. Kemble's "Saxons in England," vol. ii., p. 265.

† "Bede History Eccl.," lib. i., cap. xxvii. ‡ Ibid, lib. iii., cap. xxviii.

§ "Saxons in England," new edition, p. 297. cf. also pp. 343, 418.

I have no wish to enter into a discussion upon the styles of architecture which have been classed under *Romanum opus*, nor has this term been mentioned by me.

The references to buildings constructed "in the Roman manner," which I have quoted, state that the Masons were *from Gaul*, and to have said that these were Roman Masons, as Bro. Woodford attributes to me, would have been to go against the extracts produced from the chronicles. What I did suggest was that the expression *might* mean stone buildings in distinction to those built of wood, etc., said to be made, as we shall see in "Asser's Life of Alfred," when referring to the walls of a castle, "in our own manner," *i.e.*, I suppose, of stakes and sods.

I quite agree with Bro. Woodford that, so far as the *truth* of the matter is concerned, it is not of much consequence whether Masons were introduced into England, direct from Rome or *vid* Gaul, except so far as they brought Gallic influence, and have never insisted on the value of either or any statement as an historical fact. Nor do I care much about attempting to substantiate any theory of an origin from the *Collegia* or Roman Gilds. It must, however, be evident that if the Masons were imported from Rome they could not primarily be connected with the *Collegia*, introduced by the Roman Conquest of Britain.

It seems to me, nevertheless, of very much importance to discover *from what source* the legends in the Old Charges were obtained. This has been the only point I have had in view, and one which has already entailed a considerable amount of trouble. I do not believe that the legends were *invented* as we now have them, but that they were taken from some supposed history other than the early English chronicles. Naturally, one would have expected to find (allowing for a moderate amount of extension and ornamentation), that they would not in their main points differ from what was received as history, but evidently such is not the case.

One word as to the *truth* of the various traditions. I am sorry that I cannot agree with Bro. Woodford that the legend of St. Alban and his fortifications is older than that about Benedict Biscop and his Gaulish masons, and I must confess that I cannot accept and reconcile the differences as easily as might be wished. The differences to my mind is, that the introduction of Gaulish masons into England is in all probability a *fact* of history—may be a little one—recorded only a few years after the act; and, on the contrary, the life of St. Alban, as we have it, appears to be nothing more than a pious fraud, for which there is no evidence earlier than 1415, or in its completest form 1560.

But to continue the extracts from Bede. In 429, when it became

necessary to have a church for the celebration of holy rites, "a church was prepared with boughs."* When Bamborough is attacked by the Mercians, King Penda "not being able to enter it by force, or by siege, he endeavoured to burn it; and having broken up the cottages which he found in the neighbourhood of the city, he brought to it an immense quantity of beams, planks, wattles from the walls, and thatch from the roofs, wherewith he encompassed the city on the land side, etc."†

The "lofty buildings" of a monastery are spoken of in 679 ‡; and in 635, a "certain building (mansio) in a retired situation, and enclosed by a narrow wood and a trench," not far from the church of Hexham,§ is mentioned. In the same year orders are given for "a little cottage," or hut, to be constructed within the enclosure of the above dwelling.‖

In Bede's Life of St. Cuthbert we read of shealings, which then, as now, were roughly put together in summer, and thatched.¶ St. Cuthbert, when he retires to the island of Farne, prepares for himself "a city suitable to his empire, and erected houses (domos) therein equally suitable to his city." The following is the description given by Bede of these buildings: **

"Now this dwelling house (ædificium) was nearly circular; in measure from wall to wall about four or five perches. The wall itself externally was higher than the stature of a man; but inwardly, by cutting the living rock,†† the pious inhabitant thereof made it much higher, in order by this means to curb the petulance of his eyes as well as of his thoughts, and to raise up the whole bent of his mind to heavenly desires, since he could behold nothing from his mansion (mansione) except Heaven. He constructed this wall not of hewn stone, nor of brick and mortar, but of unwrought stones and turf, which he dug out of the centre of the place.‡‡ Of these stones some were of such a size that it seemed scarcely possible for four men to lift them; nevertheless, it was discovered that he had brought them from another place and put them on the wall, assisted by heavenly

* "Bede Eccl. Hist." lib. i., cap. xx. "Ecclesia ad diem resurrectionis Dom inicæ frondibus contexta componitur."

† Ibid, lib. iii., cap. xvi.

‡ Ibid, lib. iv., cap. xxv. "Ædificia illius sublimiter erecta."

§ Ibid, lib. v., cap. ii.

‖ Ibid. "Et ei in conseptis ejusdem mansionis parvum tugurium fieri."

¶ "Church Hist. of England," vol. i., part 2, p. 554.

** Ibid, p. 570, caput. xvii.

†† Nam intrinsecus vivam cædendo rupem multo illum fecit altiorem.

‡‡ Non secto, lapide vel latere et cæmento, sed impolitis prorsus lapidibus et cespite, quem in medio loci fodiendo tulerat.

aid. His dwelling-place was divided into two parts:* an oratory (oratorium) namely, and another dwelling (habitaculum) suitable for common uses. He constructed the walls of both, by digging round, or by cutting out much of the natural earth, inside and outwardly; but the roof was formed of rough beams and thatched with straw. Moreover, there was a larger house (domus) at the landing-place of the island, in which the monks, when they came to see him, might be received and rest; and not far from this there was a fountain of water adapted for the supply of their wants."

"The above abode and out-houses" (mansione ac domibus) it is stated † were constructed "with the aid of the brethren;" and Mr. Stevenson informs us in a note that like the cleft in the rock, "all the places mentioned by Bede are yet clearly distinguishable on this most interesting island." In the year 699, after the death of St. Cuthbert‡, on Aediluuald, another monk, retiring to the same spot, "he found, however, that the walls of the oratory there, which had been roughly and carelessly put together, had fallen into great disrepair through age, and that the planks, from being separated one from the other, gave ready access to the stormy winds. But as the venerable man looked more on the beauty of the heavenly edifice than to that of the earthly, he stopped up the chinks with straw, or clay, or whatever other material he could find, lest he should be hindered from instant prayer by the daily inclemency of the rains or the winds. When, therefore, Aediluuald discovered the place to be in such a condition, he asked his brethren who came to see him to bring him a calf's hide, which he nailed up to stop the violence of the storms, in that corner in which he and his predecessor Cudberct were so often wont to stand or kneel in prayer."

In something over twelve years the oratory was restored "thoroughly from its foundations" by Eadfrid, bishop of Lindisfarne, but it is not recorded in what manner.

"When he [Cuthbert] § was disposed to build a little hut for himself in his monastery, suited to his daily necessities, he selected a spot by the sea-side, where the dashing of the frequent waves had hollowed out the rock into a deep and narrow cleft, about the width of twelve feet, across which a foundation is required to be thrown." He requests the monks who visit him to bring him a piece of timber "to form a base of the little building." They forget the request, and on the prayer of St. Cuthbert the sea washed up to the place required a suitable beam of wood.

---

* Duas in mansione habebat domos.

† Ibid, p. 571 cap. xviii.

‡ Ibid, p. 602, cap. xlvi., 77.

§ Ibid, p. 574, cap. xxi.

I give the above in full, although already mentioned in the extracts from the ecclesiastical history, from its interest, and as showing how rude many of the "monasteries" as they are called, were in their construction. They were certainly houses for holy men, but not monasteries as we should understand the term. The house at the landing place, brings to mind the *hospice* erected by the *frères-hospitaliers pontifes*. In the use of the term living rock, "vivam rupem" will be found perhaps a reply to a recent query as to the meaning of "lapidibus vivis."*

"The walls of the city [Carlisle] and a fountain of marvellous workmanship, constructed by the Romans," are mentioned, and on Cuthbert† arriving at a place where there was neither a church nor any habitation.‡ "Tents were therefore erected by the way side; and by cutting down branches from the neighbouring forest, each man built a booth, such as best he could for himself wherein to abide."

Bede records that near the church to the south, "there is shown to this day the very pit into which this memorable water was poured; it is in the form of a square, in every part surrounded by wood and filled with pebbles." The water referred to is that in which the dead body of St. Cuthbert was washed, and it is worthy of notice that so sacred a place—a piece of mould from which when mixed with water, is reported to have cured a boy "vexed with a most cruel spirit," is surrounded by wood and not by stone.

In Bede's "Six Ages of the World," a few items of information already given are repeated, including the trench of Severus and the walls of turves and stone. The important statements made in the "Lifes of the Abbots of Wearmouth and Jarrow", has already been given.

The annals of the reign of Alfred the Great, from A.D. 849, to A.D. 887, by Asser, a monk of the Benedictine monastery of St. David's, and afterwards Bishop of Sherburne, coincides largely in its facts with the Saxon chronicle. Asser died in 910.

Some discussion, with references on the theories of the age of these annals will be found in the introduction by Mr. Stevenson, to vol. II. part 2 of the "Church Historians of England."

Under the year 851, § referring to the Island of Sheppey, it is stated that "a very beautiful monastery has been built on it." In 867, on the Pagans having retired into York, the Christians determined to break down the walls.‖ "In this they succeeded, for at that time the city

---

* "Freemason:" Notes and Queries, No. 19, 8th July, 1882.

† "Life of St. Cuthbert," cap. xxvii., 45. ‡ Ibid, cap. xxxii.

§ "Church Hist. of Eng.," vol. ii., p. 444. ‖ Ibid, p. 451.

was not surrounded with firm and substantial walls." When Nottingham is attacked under similar circumstances, "the Christians were not able to throw down the wall."* The Pagans erected fortifications in 871. Nothing is however said of their composition, but in a few years is recorded one of the numerous conflicts between the Christians and Pagans, and a little more explicit information is given.† In 878, the castle of Cynuit, or Kynwith, on the river Taw, in Devonshire, is attacked by the Pagans, and it is stated that when they "perceived that this fortress was altogether unprepared, and without fortifications, except such as were erected after our fashion, they did not attempt to assault it, because the situation of the place rendered it completely secure on all sides except the east, as we have ourselves seen it." These are the "walls in our fashion" already referred to.‡

In the same year King Alfred, "with a few attendants, formed a citadel in a place called Aethelingaeg," *i.e.* Athelney.

In 884 "the Pagans quickly erected a strong fortress before the gate" of Rochester.§ These few references refer doutless to mere earthworks; but when Asser speaks of the character, etc., of King Alfred, we learn a little more, although it is to be regretted that he, like the other chroniclers, is not very specific in his relations of those facts relating to building. "He taught," we are informed,|| "all his goldsmiths and artizans, his falconers, hawkers, and dog-keepers; according to a new plan of his own he built houses more majestic and costly than was customary in the time of his ancestors."

Again,¶ "he sent ambassadors beyond the sea to Gaul to procure instructors, and he invited over Grimbald, priest and monk, a venerable man and an excellent singer, very learned in all kinds of ecclesiastical discipline, and in Holy Scripture, and a pattern of all good manners. John also came over, a priest and monk, a man of very acute intellect, skilled in all the discipline of all true scholarship, and in many other arts besides."

Of Grymbold** it is said that he intended his remains should be laid after his death "in a vault built under the chancel of the church of St. Peter's, at Oxford; for Grymbold had built this church from its foundation of stone, polished with the greatest care."

King Alfred†† "handsomely rebuilt London, and made it habitable;" and Asser thus goes into raptures over his other works of building:‡‡ "What shall I say also of the cities and towns which he restored, and of others which he built where none had existence before? Of

---

* "Church Hist. of Eng.," vol. ii., p. 453. † Ibid, p. 458. ‡ Ibid, p. 459.
§ Ibid, p. 461. || Ibid, p. 464. ¶ Ibid, p. 466.
** Ibid, pp. 469-70. †† Ibid, p. 469. ‡‡ Ibid, p. 472.

structures of gold and silver [? shrines,] built with surpassing magnificence, at his direction? Of royal halls and chambers, erected of stone and wood, at his command, with surpassing grandeur? Of royal vills removed from their ancient sites, and handsomely constructed of stone in more suitable places, at the King's command." Some of his commands* "were not fulfilled on account of the sluggishness of the people; or when tardily begun at the moment of necessity, they were not finished to the advantage of those who executed them. I need only allude to the castles which he ordered to be built, which were either never begun at all, or begun so late that they were never completely finished," etc. Another of Alfred's works at Athelney was the "single bridge † which was constructed between two other heights of laborious workmanship. At the extremity of this bridge, a well-fortified tower of very beautiful work was constructed by the command of the aforesaid king."

Asser also informs us that before the invention of the horn lanthorn by King Alfred, the regularity of the burning of his candles, was disturbed "in consequence of the violent gusts of wind, which often blew, without intermission, day and night, through the doors and windows of the churches, and through the numerous chinks of the buildings, and planks and walls, and also through the thin canvas of the tents."

The king did not omit to provide for the various craftsmen; he devoted one-half of the whole produce of every year to secular purposes. This was divided into three portions, with which he helped strangers and paid his army, and the ministers and nobles who attended the royal court. The second portion was assigned ‡ "to the workmen, whom he had collected from many nations, and whom he employed in almost countless numbers, for their skill in all sorts of construction."

It may be wondered if there is any connexion between the above and the statement: § "Many Franks, Frisians, Gauls, Pagans, Britons, Scots, and Armoricans, both noble and ignoble, voluntarily submitted to his sway; he governed, loved, honoured, and enriched them all with money or power, according to their deserts, just as if they were his own people;" or whether it was done from his love of charity.‖

It is strange that this king, so renowned in history as a warrior, as an encourager of learning, and a patron of craftsmen, finds no place in our legendary history!

---

* "Church Hist. of Eng.," vol. ii., p. 473. † Ibid, p. 473. ‡ Ibid, p. 476.
§ Ibid, p. 464. ‖ Ibid, p. 476.

THE CONSTITUTIONS OF 1762,

ANCIENT AND ACCEPTED SCOTTISH RITE,

Originally (1754) *the Rite of Perfection; and in* 1758, *the Council of Emperors of the East and West. The System including Twenty-five Grades.*

BY BRO. E. T. CARSON, 33°.

(Continued from page 234.*)*

29.

THE Sovereign Grand Council of the Sublime Princes shall not grant any new Patents nor Constitutions for Paris or Berlin,* Provinces or Foreign Countries, but on furnishing a receipt from the Grand Treasurer of the sum of 24 (twenty-four) shillings for the payment of the persons employed to that work: The Grand Inspectors in Foreign Easts shall conform themselves in the same case; the voyages or travels which they may be obliged to undertake shall be defrayed of all expenses; Besides they shall not deliver either commissions or powers to any Princes unless they have previously signed their submission in the Register of the Grand Secretary, the Grand Inspector or Deputy; and for the Provinces or Foreign Countries of those of our Inspectors or Deputies, it shall even be necessary that the aforesaid submission be wrote and signed by the said brother.

30.

If the Inspectors or Deputies thought proper to visit in any place of the two Hemispheres either the Grand Council of Princes of Jerusalem, the Council of Knights of the East, or Royal Lodges of Perfection, or any other whatsoever, they shall present themselves with the decorations of their dignities, either at the door of a Grand Council of Princes of Jerusalem, Grand Chapter of the Black and White Eagle, or Consistory of Prince Adept, or finally at any other whatsoever, they shall be received with all the honours due to them

* French and Pike, Paris and Bordeaux.

and enjoy in all places their Privileges and Prerogatives, &c., &c., &c. And the Inspector, Deputy, and Knights Princes Masons, when they shall visit a Royal Lodge of Perfection or any other whatsoever. The Puissant Grand Master, the Worshipful of a Symbolick Lodge, shall send five dignitary officers to introduce the Prince Inspector or his Deputy with the honours, such as they are, explained hereafter in the Thirty-First Article.

31.

The Princes of Jerusalem, being the Valiant Princes, chiefs of universal Masonry, shall be received with all the honours and enjoy all Privileges in all the Lodges, Chapters, as also in the Councils of Knights of the East, in which they shall make their Triumphant Entry in the following manner: 1.—The Princes of Jerusalem have the Right and the Privilege to annul and revoke all that may have been done in Council of Knight of the East, as well as in all Royal Lodges of Perfection, and of any other whatsoever, of any degree that it may be, when they shall not be comfortable to the Decrees and Laws of the Order; provided, however, that a Sublime Prince of the Superior Degree is not present. 2.—When a Prince of Jerusalem is announced in his qaulity at the door of a Lodge or Chapter or any other, with Titles and Ornaments which will make him known as such, or is known by some Princes of the same degree, the Worshipful or Puissant Grand Master of any such Lodge shall send four Dignitary Officers so as to introduce and accompany him; he shall enter, his hat or helmet on the head, naked sword in his right hand as a combatant, the shield on the left arm, and cuirass on as if he is absolutely decorated with all the attributes and ornaments; the Prince visitor being at the West between the two Wardens accompanied by the Four Deputies of the Lodge, he shall salute: 1st, the Master; 2nd, North and South; 3rd, Right and Left, that is to say, the 1st and 2nd Wardens, and as soon as the Valiant Prince shall have saluted in that manner he shall make the sign of the Lodge held, which will be repeated by the Master and by all the Brethren together. Then the Worshipful shall say: "To Order, my Brethren!" on which (all at once) all the Brethren of the North and South spontaneously shall advance and form a Steel Arch, with their Swords and Lances, if they have not any, then with their arms extended so as to form as much as possible the Arch, under which the Valorous Prince shall pass, going on in a grave pace until he is arrived to the Master. The Master will offer him the Sceptre, which he shall accept and command the works; the Master shall give him an account of

the works and of everything that relates to the Order, or, if he thinks proper, he will leave the Sceptre, to the Master, so as to continue the works which are begun, and if the Valorous Prince wishes to retire before the Lodge is closed, after having informed of it the Worshipful, or the Thrice Puissant of the Lodge of Perfection, he shall thank the Valorous Prince for his visit, invite him to repeat it often, offering him at the same time all possible services; after all those compliments, He shall strike one loud Knock and say: "To Order, my Brethren!" which shall be repeated by the Wardens, then all the Brethren in the North and South shall form a Steel Arch before the Valorous Prince, who, after saluting the Master, will pass under the Steel Arch in the same manner as when he entered, with his naked Sword as combatant, arrived between the two Wardens, he shall turn to salute the Master, the North and South and the two Wardens, always accompanied by four deputies, he shall leave the Lodge, of which the doors shall be opened wide for him as when he entered; the four deputies being returned, the works shall be continued. 3—The Princes of Jerusalem can not enjoy their privileges when there is present a Prince Adept, Knight Noachite, or a Sovereign Prince of the Royal Secret, Illustrious Sovereign of the Sovereigns Sublime Princes.

4—The Knights of the East shall have the Right when a Prince of Jerusalem shall not be present to ask for an exact account of everything that have taken place in Lodge, to see if their constitutions are good and conformable, and to set all to rights amongst the Brethren in case any coolness or any contestation existed amongst them, to exclude the most obstinate and those who would not submit themselves of their own accord to the Statutes and Laws which shall be prescribed them by our Secret Constitutions and others either in Lodge of Perfection or Symbolic.

5—The Valiant Princes of Jerusalem shall have the Right as well as the Knights of the East to set with their hats on during the works of a Lodge of Perfection or Symbolic, if it is their wish. Nevertheless they can not enjoy their Privileges but when they are regularly known and shall be decorated with the Ornaments and Attributes of their dignities.

6—The Valorous Princes of Jerusalem can form a Council of Knight of the East anywhere where there is none established—they shall be judges, but they will be obliged to give advice of their works to the Sovereign Grand Council, as also to the nearest Grand Inspector or his Deputy in writing. They are authorised to it by the Powers which were vested in their Illustrious Predecessors by the People of Jerusalem at the Return of their Embassy.

32.

So as to establish between all the Private Councils and amongst all the Illustrious Knights and Princes Masons a regular correspondence, they shall send every year to the Sovereign Grand Council and to each private (or particular) Council regularly organized, a general statement of all the private Councils regularly authorised, as also the names of the Officers of the Sovereign Grand Council of the Sublime Princes, and shall give advice in the course of the year of all the interesting alterations which may have taken place in this last statement.

33.

So as to maintain Order and Discipline, the Sovereign Grand Council of the Sublme Princes of the Royal Secret shall not proceed to any Masonic works but once a year, when no one shall be admitted to the Sublime and last degree of Masonry but the three most ancient Knights Adept, who shall be proclaimed in the Grand Lodge of the Grand Elect, Perfect, also in Council, Chapter, &c., &c., &c.

34.

The Feast Days of the Knights and Princes of Masonry and Valorous Princes of Jerusalem are obliged to celebrate particularly,—

1st. The 20th November, memorable when their ancestors made their entry in Jerusalem.

2nd. The 23d February, to praise the Lord, on the occasion of the reconstruction of the Temple.

3rd. The Knights of the East shall celebrate the Holy day of Re-edification of the Temple of God, the 22nd of March and 22nd September, Equinoxial days or the renewal of the long and short days, in memory of the Temple having been built twice; All the Princes Masons are obliged to go to the Council of the East, so as to celebrate those two days, and their works shall not be opened but with the usual ceremonies.

4th. The Grand Elect Perfect shall celebrate besides in particular the dedication of the First Temple the 5th day of the 3rd moon Ab, which answers to our month of July, when the Knights and Princes Masons shall be decorated with all their Vestments.

35.

A private (or particular) Council of Sublime Princes of the Royal Secret shall not exceed the number of Fifteen, the Officers included.

Every year, on Saint John the Evangelist, each Private or Particular Grand Council must nominate Nine Officers, the President not comprised, who ought always to be continued for three years—

1st. The Lieutenant Commander to preside in the absence of the Grand Master and Commander—

2nd. The Grand Warden of the Lodge to preside in the absence of the Second President—

3rd. The Grand Orator—

4th. The Grand Keeper of the Seals and Grand Secretary—

5th. The Grand Treasurer—

6th. The Grand Captain of the Guards—

7th. The Grand Introductor—

8th. The Grand Master Architect and Engineer—

9th. The Grand Hospitaller—

and six others, who reunited under the Orders of the Sovereign of the Sovereign Princes or his Lieutenant Commander, shall remain without alteration, and there can not be admitted any other whilst the Grand Council is subject to the Grand Inspector or his Deputy as their chiefs and acknowledged as such on all occasions and under the obedience of their Council for what concerns the Royal Art, as well as in the inferior degrees.

We, Sovereigns of the Sovereigns, Sublime Princes of the Royal Secret, of the Royal Military Order of the most respectable Fraternity of Free and Accepted Masons, Have deliberated and resolved that the present Statutes and Regulations shall be observed.

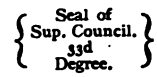
Order to our Grand Inspectors and Deputies to have them read and received in all the Private Councils, Chapters, and Royal Lodges, and in no others whatsoever at the Grand East of Berlin,* under the Celestial Canopy, the day and year aforesaid, &c., &c., &c.

We, the undersigned, P. M., R. A. G. G., P., and S. N. Pces. of Jm.; R. ✠ Scott; K. H.; S. P. of the R.S.; Deputies Grand Inspectors Gal. and Grand Masters Sovns. Gd. Jrs. Gal. of the 23rd degree and Grand Commanders, do hereby certify and attest the present copy and translation of the Statutes, Regulations and Constitutions of the Sublime Knights Princes of the Royal Secret, to be true and comfortable to those in our Registers and Archives. In Testimony Whereof we have signed, sealed, stamped, and delivered the present at the Grand East of New York City, under the C. C. of the Ze by 40d., 42m., N.L., and near B.B., this 26th day of the 6th month,

* French and Pike say Bordeaux.

called Elul, A. N. 5573, of the Restoration 2343, A. L. 5813, and of the Christian Aera, the 21st day of September, 1813.

J. J. J. GOURGAS,
S. P. R. S. Dpty. Gd. Ir. Gal.
R. ✠ H. R. D. M. of Kilwinning K. H.
Sovn. Gd. Ir. Gal. of the 33*d.*



M. L. M. PEIXOTTO, S. G. Insp. G., of the 33d.
J. G. TARDY, Sov. G. Insp., of the 33d.
CORNELIUS BOGERT, S. G. I. G., of 33d.
A. L. MORET, S. P. R. S., 32d.
EDWARD ASA RAYMOND, S. P. R. S., 32d.
RUELL BAKER, S. P. R. S., &c.
CHARLES W. MOORE, S. P. R. S., 32nd.
ARCHIBALD BULL, R. ✠ K. H. S. P. R. S.
AMMI B. YOUNG, R. ✠ K. H. S. P. R. S., 32d,, 2d. May, 1846.
FRANCIS AVERY, R. ✠ K. H. S. P. R. S., 32d., Dec. 13, 1848.
FRANCIS TURNER, R. ✠ K. H. S. P. R. S., 32d., Dec. 29th, 1849.
WILLIAM JAS. MACNENOR, S. P. R. S. 32d.
E. DE LA. MOTTA, S. G. I. G., of 33d., Rept. of S. C., of Charleston.
SAMPSN. SIMPSON, S. G. I. G., of 33d.
R. RIKER, S. G. I. G., of the 33d.
I. N. LAWRENCE, S. G. I. G., of the 33d.
JOHN W. BAY, R. ✠ K. H., S. P. R. S., by Charleston.
KILIAN H. VAN RENSSELAR, R. ✠ K. H., S. P. R. S., 32d.
R. R. BOYS, R. ✠ K. H., S. P. R. S., 32d., July 20th, 1849.
R. H. HARTLEY, Sov. Prince Rose Croix, Chco. K. H., 30, Feb. 22, 1853.
GILES F. YATES R. † SCOTT, K. H., S. P. R. S., Sov. Gr., Insp. Gl. of 33d.
JAS. EYLAND, K. H., S. P. R. S., Sov. Gr. Insp. Gl., 33d. degree.
AUG. GAETAN CAMAGNE, Sov. Grd. Insp. Gl. 32d.

OLD FRIENDS.

WE all of us know the value of old friends. As time passes on and years increase, we miss them greatly and mourn them ıly. We cannot replace them, or, alas, renew them. Their place ı earth knows them no more for us. New friends, good as they are, e not, and never can be, old friends to us; the old friends with hom we communed so pleasantly together in life's young morn, e old friends who have shared our joys and lightened our sorrows, e old friends who have been guides and helpers and comforters to all on often "a weary way."

If Freemasonry has one charm more engaging than another attach- g to it, it is the formation of long friendships, the knitting of close ıd mutual ties of sympathy and interest. Rosicrucians sometimes talk the "Mystic Circle," and Hermetics of the "Mystic Chain," the ɛeira Ermetike;" but how very deep, intimate, wonderful, and true is at Masonic friendship, which is indeed one of the distinguishing dges of our great Order. How many old companions and mates can ɜ muster up to-day, in fragrant memory and pleasant association still, ho, fast, true friends for years, are still interested in us and we in em. We belong to the same lodge, we frequent the same chapter, ɜ see each other often, we greet each other warmly. Years have not mmed the gracious sensibilities of our ancient associations. Time, ith its sorrows and its changes, its years and its burdens, though it ay have bowed our frames and whitened our locks, has not extin- ıished the warmth of our hearts, has not chilled the old fire on the ystic altar of Masonic Friendship. And so let us hope it will ever ɔ, until that inevitable hour, when even for us the time must come, hen our work is over and our weird fulfilled. Until then, let old and ılued friendship guide our steps and cheer our ways, lifting up our pirations with pleasantest memories, and filling our minds with ndliest sensibilities.

Freemasonry has to mourn one of its oldest friends, and many reemasons in the north of England especially, will regret to hear of ıe passing away of John Fawcett, of Durham. He has been a Free- ason a large portion of this century. His early work was done ıder the potent influences of Lord Durham; his later life has been ɐent under the shadow of that great Minster; and of him it can be uly said, "he lived beloved and died lamented." He was for some

time the oldest of our Provincial Grand Masters, and as no one was a greater proficient of old in the work of Freemasonry, so no one had more thoroughly imbibed its large, its gracious, its tolerant precepts.

An English gentleman of the old, old school, his clear intelligence, his honest worth and his upright character, along with his real generous unostentatious benevolence of heart and will, constitute him a fitting Masonic Ruler to hold up to the admiration and the imitation of all our younger brethren. No one was more attached to the principles of Freemasonry; no one more fully exemplified its goodly and sympathetic teaching in practice and action and in reality.

The name of John Fawcett will long be associated with those brethren of our Order who in, and even out of season, amid popularity and unpopularity, have upheld the truth and rallied round the banner of Freemasonry; while in his early association with the famous lodge the "Marquis of Granby," Durham, he did, perhaps, more than any one else, in his own quiet way, to give stability to the Masonic system, and add prestige to our useful and kindly fraternity in the north of England.

BROTHER, WELL DONE!

THE day it is over, and set is the sun,
And sympathy whispers, "Brother, well done!"
The long life is wrapped up, not lived out in vain
The care and the trial, the sorrow and pain
All have passed like a shadow, the rest it is gained;
The journey is ended, the haven attained.
Unkindness is silenced, and calumny's still,
The greatness and littleness, the good and the ill;
The weakness of earth, of life's armour the rust,
Are forgotten for ever in hope and in trust.
Let us labour on truly, yes, on to the end,
Good comrade and brother, companion and friend,
That when it shall be, that *our* time draws near,
That ceased is our trial, and faded our fear;
Let us hope and believe that when *our* race is run,
Some kind voice will still say, "Brother, well done!"

EARLY HAUNTS OF FREEMASONRY.

Fleet Street.

(*Continued from page* 245.)

WE have said that there are few thoroughfares in London that retain so fair a proportion of the quaint nooks and corners in their immediate vicinity as Fleet-street. Of these we shall have occasion to speak presently. The street itself, with the removal of Temple Bar and the rebuilding of so many of its houses, is rapidly assuming an appearance more in keeping with our present ideas of street architecture and arrangement. A middle-aged man who should revisit London after an expatriation of twenty or twenty-five years in the United States, or one of our Australian colonies, would wonder at the many changes that have taken place in the interval. An older man, after a still longer absence, would be still more puzzled to recognize the familiar locality of his youthful days. What then, would Johnson and his contemporaries say if they could revisit the thoroughfare that was so dear to them—now so cleanly and well-ordered, but, in their time, in spite of all its bravery, so ill-paved and even on occasions so dangerous? Still more, what would Londoners of the beginning of last century, men who lived in the days of Strype, think of Fleet-street, which was then, we are told, connected with Ludgate-hill "by a handsome large stone bridge, the breadth of the street" which allowed of "a passage over the new canal, where Fleet Ditch was; which since the fire of London was made so deep and wide, cut from Holbourne Bridge to the mouth of the River Thames, that it receiveth the tides and bringeth up barges and lighters to Holbourne Bridge." It seems difficult to picture to ourselves Farringdon-street as having been a canal with a constant traffic of barges and lighters between Thames and "Holbourne Bridge;" yet that is the description of it as handed down to us by Strype at the time some of our earlier lodges were meeting in the immediate neighbourhood. That Fleet-street, however, both then and now, should have been "a great thoroughfare for coaches, carts, horse and foot passengers," that it should have been "very spacious, graced with good buildings, of the first rate, and well inhabited by shopkeepers of the best trades," and that these said

shopkeepers should have driven "a very considerable trade," a great part whereof came from the Inns of Court and Chancery, which were planted thereabouts, is not by any means surprising. As a business centre, moreover, it would have taverns and coffee-houses in plenty, conspicuous among them the Devil and the Cock already mentioned; the Castle, described by Strype as having "a large sign; and a Bush and Hoop, curiously gilt;" and the George, "a very large house with a curious front or sign, with neat ironwork to support it." Of these some remain to give us an idea of the former London hostelry. Some have disappeared altogether, while others have been rebuilt to meet the modern ideas of tavern comfort. With a few of them, such as the Crown, the Greyhound, the Fleece and the Sun, but especially with the Devil, the earlier fortunes of the Craft are in some respects associated.

But let us quicken our pace, that we may make further and intimate acquaintance with persons and things other than those noted in our last paper. One of the most interesting sites in the whole thoroughfare is that now occupied by Child's Bank, who also rented the room over the old Bar at some £50 per annum. Part of this was occupied by the original banking house—the second that was established in London; and here it was that, according to the London Directory for 1677, Blanchard Child "kept running cashes," the house, as was customary in those days, being distinguished by a sign, that of the "marygold," the original of which is still preserved, having been chosen most appropriately for this particular establishment. Here it was that Charles II. banked, and it was under the direction of the second Sir Francis Child that the jewels of the fiery cavalier leader, Prince Rupert, which were valued at £20,000, were disposed of by lottery, the "merrie monarch" taking a particular interest in the sale. The rest of the site was occupied by the aforesaid Old Devil tavern, the resort of Ben Johnson and his associates. Here that worthy poet and dramatist set up his Apollo club, the original emblem of which, like the original marygold "is still religiously perserved" among the "ancient relics" of the bank. Mine host of the Devil, old Simon Wadloe, who died in 1617, was portrayed in the well-known song "Old Sir Simon the King," which was written especially in his honour. In the days of the Commonwealth it was the favourite haunt of John Cottington, alias "Mull Sack," who robbed Cavalier and Roundhead with magnanimous impartiality, his most notable exploit being the relieving the well-known Lady Fairfax of her watch when on her way to church. In the days of the second Charles it was the resort of lawyers and physicians, and later still it made the acquaintance of Steele, Addison, Swift, Dr.

th, &c.; Colley Cibber, the poet laureate, reciting his Court
in the Apollo Chamber. Hence the epigram:

> "When laureates make odes, do you ask of what sort?
> Do you ask if they're good or are evil?
> You may judge; from the 'Devil' they come to the Court,
> And go from the Court to the 'Devil.'

e also Dr. Kenrick delivered lectures on Shakespeare; and here,
776, was established a club, with, having regard to the name of the
rn, a most suitable title, namely, that of the Pandemonium Club.
That the Devil should have set up his quarters as nearly
osite as possible to a church dedicated to his ancient and
ubtable enemy, St. Dunstan, of pious and immortal memory, must
looked upon as rather chiming in with the natural fitness of
gs than a passing coincidence. However, he was wary enough
st there be a good roadway between, so that his votaries and those
he Saint might not fall seriously foul of each other. At all events,
proximity of this church and the tavern brings to mind the old
nd of St. Dunstan and his diabolical antagonist, notwithstanding
close on a century since the latter's reputed abode has gone the
of most bricks and mortar; and that the church dedicated to the
ner has the very reverse of a belligerent appearance. As to the
ice, it is of modern construction, having been erected as recently
831. Its immediate predecessor was, in one particular, one of the
its of London. "On one side of it," writes the chronicler, "in a
dsome frame of architecture, are placed in a standing posture two
ges or Hercules, with clubs erect, which quarterly strike on two
s hanging there." These were set up in 1677 by Thomas
rys, who received in payment the sum of £35 and the old clock.
y were purchased in 1830 for £200 by the late Marquis of
tford, and are still preserved in the residence in Regent's Park of
present owner of the title. An excellent idea of this unusual
rnment in ecclesiastical architecture may be gained any day of the
k from the similar decoration placed over the shop of Bro. Sir
n Bennett, just opposite King-street. But to return to St.
stan's in the West. There was a St. Dunstan's Church on the
of the present one anterior to 1237, and the neighbourhood, as
have already pointed out, appears to have found favour in the
it of the booksellers and publishers. Of other buidings in the
nity there are the Cock with its old carved chimney-piece of
time of James I. Two doors west of old Chancery-lane stood, in
4, a milliner's shop kept by Izaak Walton, who a few years later—
2—went to live seven doors up the lane on the west side, and

there he married a sister of Bishop Kerr. In Charles II.'s time No. 197 was a tombstone cutter's. It afterwards became Rackstraw's Museum of Natural Curiosities and Anatomical Figures, and was adorned with the head of Sir Isaac Newton as a sign over the doorway. On Rackstraw's death, Donovan succeeded with his London Museum, after which it became the office of the Albion Insurance Company, in which Charles Lamb was a writer. We have already said that the site of No. 193 was occupied by the house of Sir John Oldcastle, the Baron Cobham, who was burned to death for heresy in early part of the Fifteenth century. On the same site the Green Ribbon Club met in the reign of Charles II., but the house then standing was pulled down for improvements in 1799. No. 192 stands on the site of the house once occupied by a grocer, the father of the poet Cowley; and here, in 1740, there lived another grocer, who retailed his teas at the following prices: caper tea at 24s.; fine green at 18s.; hyson at 16s.; and bohea at 7s. per lb.! Those who drink freely of the cup "which cheers, but not inebriates" may congratulate themselves that the teas of to-day are not quite so costly as they were then. Praed's Bank at 189, and No. 183, where William Cobbet lived, will serve to carry us far enough east for the present.

Retracing our steps to where till lately stood Temple Bar, and crossing to the south side, we note in passing Dick's (No. 8), once frequented by young Templars, and where in 1796 was founded the St. Dunstan's Club; the Rainbow, at No. 15, in the first instance a coffee house—the second of its kind established in London, by a Mr. Farr, barber, in 1656. At No. 16 lived, as before mentioned, Bernhard Lintot, the publisher of Pope's Homer: his rival, Tonson, Dryden's publisher, had his quarters at the Judge's Head, near Inner Temple-lane. Gosling's Bank, at No. 19, was founded in 1650 by Henry Pinckney, a goldsmith, whose sign was that of the Three Squirrels. Here again, it is satisfactory to note that the original sign, in solid silver, is still preserved, having been discovered lying in the midst of a quantity of old rubbish in 1858. What is now No. 27 was, in the days of James I, a celebrated tavern named the Hercules Pillars and was well-known to Pepys; while No. 32 was occupied as a bookseller's for forty years by William Sandby, a partner in Snow's bank, in the Strand, who, in 1762, sold it for £400 to William Mc Murray, a lieutenant in the Royal Navy, who, shortly afterwards, dropped the "Mc" out of his name, and settled himself down into simple "William Murray," becoming afterwards the great Tory publisher. In 1812 the business was removed to Albemarle-street, where it still flourishes as ever. No. 37, Hoare's Bank, distinguished formerly as the Golden Bottle, was moved from Cheapside to these

rters between 1687 and 1692; and next to it is the Mitre, where, the time, we must busy ourselves in seeking that refreshment r labour which we flatter ourselves we have so justly earned.

(*To be continued.*)

TEMPUS FUGIT.

AS old Time winds its way along,
Mid human joy and woe,
The warrior's bays, the poet's song,
The river's onward flow;
How solemn is the living thought,
That Time speeds quickly by,
And all with hope or beauty fraught
Must fade, and fail, and die.

The flight of Time,—how vain to note
The rush of hurrying years,
Long hours, which once seemed so remote,
Have fled in sighs and tears;
And all we loved, and all we lost,
Have vanish'd like a dream,
As, tired, troubled, tempest-tost,
We're tided down the stream.

Stern is the lesson, sad the tale
Which yon Fugitive *must* tell;
As youthful cheeks grow wan and pale
And hope listens to the knell
Of all its visions, one by one,
And anticipations keen,
Which, under a bright and summer sun,
Shed fragrance on the scene.

Idle the task to seek to-day,
The mystery to scan,
Which as old Time fleets fast away,
Confronts poor mortal man.
For o'er the future, as the past,
Doubt's dim, dark veil is thrown,
And though the Wanderer's flying fast,
None can claim him as their own,

W.

CURIOUS BOOKS.

BY BOOKWORM.

No. IV.

"ASTROLOGY Proved Harmless, Useful, Pious." Being a sermon written by Richard Carpenter. London: Printed for Jas. Cottrel, by John Allen, at the Rising Sun, and Joseph Barber, at the Lamb, in St. Paul's Church-yard. 1657.

This curious old tract, though called a sermon, does not, on the face of it, appear to have been preached, though it may have been so. It is dedicated to "Doctissimo Domino et amico meo, Eliæ Ashmole," etc., and has a preface dedicatory also to the Honourable Society of Astrologers.

I cannot, at this moment, put my hands on "Ashmole's Diary," to see if he mentions Carpenter's "nominatim;" but if I remember rightly, just as he frequently refers to the Astrologer's feast and to its revival, so he also mentions attendance on a sermon. There are extant sermons thus preached, and I hope to allude to one of them in the next Magazine. This sermon or address is a learned defence of Astrology, though it is noteworthy and interesting to observe that Carpenter does not allude to any Hermetic association, no does he mention the Rosicrucian Fraternity. He does, indeed, speak of "noble students of astrology" and the Society of Astrologers, but this is all he says. On referring to Kenning's Clyclopædia, I do not find Carpenter's name in the list under astrologers, or Lilly. Perhaps my learned friend, Bro. Rylands, can tell me something of Carpenter, and who he was,—a city clergyman, or what?

The German, or rather Nicolai's theory, that English Freemasonry takes its colouring from Ashmole's Hermeticism, so far is not borne out by facts. Ashmole was, no doubt, as his friend, Richard Carpenter, terms him, "Fortissime Literarum Astrologicorum Atlas;" but whatever seventeenth century Freemasonry was, "quod est perbandum," the Freemasonry of 1723, as evidenced by Anderson's explanatory statement of that year, had little Hermeticism in it. That an Hermetic system or grade flourished synchronously with the revival of 1717, I am, for many reasons, inclined to believe, and that Elias Ashmole may have kept up a Rose Croix Fraternity is within the bounds of possibility. But so far we have no *proof*; and until we

obtain that indispensible adjunct to all Masonical and archæological enquiries, we can only treat it as a "pious belief." That there may be such a thing as "Astrologia," I, for one, am not inclined to deny; but remembering the base uses to which it has been put by the knave and the charlatan, I am not surprised that so many treat it, if probably very unjustly, as an "old worn fable," or even worse,—a gross imposture.

Astrology got mixed up with alchemy, the jargon of which, and the evident hopeless unreality and absurdity of the philosopher's stone, at last wearied the learned by the affectation of science and the repetition of cant phrases, technical terms, and non-understandable formulæ. So much so, that even when alchemy was flourishing greatly, and Hermetic expounders boasted of its greatness and wonders, its "aurum potabile," and its mystic secrets, it was said of it, and its professors, and teachers, and searchers, "alchymia est casta meretrix, omnes invitat, neminem admittit, est ars sine arte, cujus principium est scire, medium mentiri, finis mendi care."

THE SUNDERLAND LIBRARY.

THE fourth portion of the sale of the Sunderland Library will now soon be here, to interest bibliomaniacs and reward collectors. Expectation has been a good deal disappointed by the result of the sale of the second and third portions; but it is just possible that prices may range much higher at the approaching sale. Our contemporary, "Notes and Queries," gives us the following brief resumé of the collection, and we think it well to preserve in the pages of the MASONIC MONTHLY reference to so peculiar and important an event.

A good deal no doubt as to the financial result will depend on the condition of the books. Books just now, to ensure competition and find keen purchasers, must be in good condition and well bound. For we live at a time when books "de luxe" are very much to the fore, and books in imperfect binding are at a discount, be they what they may. To all who understand books the notes and remarks which follow will have great interest:—

"The fourth portion of the sale catalogue of the Sunderland Library extends from Martinez to Saint-Andiol, including practically

five letters. One great name belonging to Italian literature, Petrarch, and four great representatives of French literature, Molière, Montaigne, Rabelais, and Racine, thus come into the list. The first edition of Petrarch's "Sonetti, Canzoni, et Trionphi," Venice, 1470, printed upon vellum, is perhaps the gem of this portion of the collection. Five copies are said to have been printed upon vellum, but no sale of a copy has yet been chronicled. The first Aldine edition of Petrarch, 1501, is also upon vellum. This is the first Italian book printed with the Italian characters of Aldus It was printed from an autograph of the poet supplied by Bembo, and is supposed to be a marvel of correctness. Many other Petrarchs of equal rarity appear in the list. Moliére is scarcely represented, and of Racine there is no edition earlier than 1697, Paris, D. Thierry. The earliest Montaigne is the fifth edition (qy. fourth), the first with the third book, Paris, 1588. There is however, a copy, of the excellent edition of 1595, the most authoritative in existencc as regards text. Of Rebelais the rarest copy is No. 10,470, "Lo Vie inestimable du Grand Gargantua, &c. On les vend a Lyon chés Fracoys Juste devat nostre Dame de Confort MDXXXV." This is the earliest edition of the first book, which, however, comes second in order of publication. Twenty lots appear under the head of Rabelais. Among French books appears "La Mer des Histoires, 1488." Unfortunately the first volume lacks a title-page, and the fine engravings in the second volume have been coloured. The romance of "Milles et Amys," and a large paper copy of the first edition of Mezeray's "Histoire de France," deserve also to be mentioned. Two volumes of early "Mystères" are sold with all faults. No early edition of "Paradise Lost" appears under the head of Milton, but there is the first edition of the the "Poems both English and Latin." A copy of the "Works" of Sir Thomas More, 1557, belonged to More's son-in-law, Sir William Roper. A long list of *editiones principes* can be culled. Among the classical writers represented in this form are Musæus, Ovid, Phædrus, Pindar, Plato, Plautus, Pliny, Plutarch, Polybius, and Quintillian. The "Ordonnances de l'Ordre de la Toison d'Or," no date, a copy on vellum with the arms of the Duke of Burgundy, constitutes a desirable possession. Even more desirable is a vellum Pliny (Venice, Nic. Jensen, 1472), with illuminations, described as exquisite. The portion now offered is full of average interest, and the perusal of it is calculated to make the mouth of the amateur water."

THE MYTHIC GOAT.

WE have been always accustomed to believe that the story of the mythic and circumambulating goat was a base invention of the enemy, a coarse and foolish "skit" which it was hardly worth noticing, and was very good for a joke on the part of a sensationalist believer, a fanatical denouncer, or a Roman Catholic excommunicator of Freemasons and Freemasonry.

But lo and behold! as truth is always stranger than fiction, and wonders never cease in this sublunary scene, in a grave report of the Grand Lodge of Nebraska, for the very year of light 1882, we find this "soft impeachment" of Masonic manners and Masonic good sense declared to be founded on fact.

Listen to Bro. N. K. Griggs, who at p. 338 thus discloses the "secrets of the charnel house."

He declares that there is a variation as between the German and American mode, and having fixed the "locus in quo" in the Third Degree, of all places, he thus proceeds in a burst of natural eloquence to hold up to our thrilled gaze the perambulation of the mysterious "goat," though, he adds, the Germans prefer a "sheep." The whole tale has a very sheepish air according to us, and if there really be such a relic of the ancient mysteries in existence still in Deutschland, we wonder why our dear German cousins and brethren did not retain the memory as well of the ibis, the monkey, or the alligator.

But now, as we said before, let us listen, and listen reverently, to our good Bro. Griggs, the vivacious heirophant and mystagogue of these new mysteries of lies and rubbish combined.

"I.—THE AMERICAN MODE.

"The craftsman is properly prepared, hoodwinked, and placed astride of an active, combative goat; the goat is then prodded around the lodge-room with the Tyler's sword and Deacons' staves, but never fails to pause, sometimes very suddenly, at each regular Masonic station; the poor blind candidate often fails to notice the stations in season, and is finally raised from the floor in ancient form, and is forthwith pronounced a proficient M.M. By the next conferring of a like degree he is so well posted that he serves as one of the Deacons' 'with equal pleasure to himself and honour to the fraternity.'

"II.—THE GERMAN MODE.

"The candidate, clad in dress suit and wearing a silk hat, is welcomed into the lodge and bowed to a seat. His attention is then directed to a costly oil painting, suspended upon the wall, representing a majestic horned sheep.

"The following lecture is then read to him by the W.M. from the secret lodge-book:

"'My beloved Bro: Although Masonry itself is not ancient, it has appropriated the ceremonies of very ancient societies of house-builders. To initiate any person into one of those Gilds, it is known that either a sheep or a goat was required. While in some parts of the Masonic world the contrary view is maintained, we hold that a sheep must have been used, for the following reasons:

"'I. It is probable that goats are of a more recent origin than the date of those Gilds. Certain it is that no such animals were upon the ark at the time of the flood, for not only would Noah have had no desire to save them, but had he attempted to do so, they would have been the sole living occupants of his vessel long before it reached Mount Ararat; and

"'II. Unless those ancient workmen were naturally cruel, and delighted in giving unnecessary pain, they would have introduced the sheep into their ceremony of initiation, even had goats been in existence, as the former animal is certainly much better adapted for lodge purposes than the latter. Thus, as you must have observed,

"'(1) The rotund, soft-woolled sheep, with its gracefully curved hand-holds, seems to invite the Masonic traveller to rest and safety upon its back. On the contrary, the angular, short-haired goat, with its threatening spikes, affrights him as would the hateful horns of a dangerous dilemma; and

"'(2) The sheep is a noble animal, more gentle than a love-sigh, and peculiarly fitted to take part in the strange ceremonies of our august order. On the contrary, the goat is, at best, but an Ishmaelitish relative of the sheep, more testy than a thorn-bush, and fitted only to participate in the wild orgies of the uncivilized.

"'My Bro.: In the semi-barbarous days of those ancient Gilds, the candidate was disrobed, blind-folded, mounted upon a sheep and hurried around the lodge-room until he had repeatedly made the signal of distress, along with other very expressive signs, when, being declared proficient, he was hailed as one of the mystic circle.

"'While it is true we no longer adhere strictly to this ancient from, we have only varied it sufficiently to put it in harmony with the civilized present; we still retain its teachings in all their original

purity and simplicity. Thus, as anyone must agree, a painting, such as you now behold, is far more artistic, and eventually more economical, than a sheep; we have, therefore, dispensed with this animal, which, of course, makes it impossible for the candidate to actually ride. The portion of this degree, to which I now allude, which formerly required so much time and labor to confer, we now give in a few words, as follows:

"'My Bro.: Please *consider* yourself disrobed, hood-winked, and riding around this lodge-room at a reckless pace, upon the noble animal represented upon the wall, and then *imagine* the sheep to be continually halting at Masonic stations, of which you have no due and and timely notice. The motions which you would naturally make, under such adverse circumstances, are the ancient signs of this degree; those will be given to you later on in the ceremony.'

"From this brief exposition it might doubtless be gathered that the substance of the American and German modes is the same, the variance being that the one is full of action to the brim, the other, of theory to overflowing; this the measurement of the difference existing between them, to a line, It may be that the German method gives the candidate a somewhat better historical knowledge of our mysteries; certain it is that the American makes a decidedly more lasting impression upon his mind."

After we had finished reading these mellifluous words, we were struck dumb with amazement and awe. Can it be true? Is it a dream after refreshment? Is it a myth? Is it a fact? What is it? So sensible, so Masonic, and so apposite are the words of the narrator, that fancying ourselves again at Bonn, on the Rhine, we burst out enthusiastically into the old student song—

Vivant omnes virgines faciles formosæ,
Vivant omnes mulieres facæ laboriosæ.

We call the attention of our excellent confrere Clifford Maccalla, or the eloquent historian of Masonry, Bro. Fort, to this scandalous attack on American Freemasonry, and under the guise of Masonic friendship too. "Save me, oh, save me, from a candid friend!" on the historical ritual and the Masonic good sense of our excellent brethren in America. We feel sure there must be some mistake; and whatever the good taste of our American brethren may be for "roast mutton," what the Germans call "hammel's fleisch," they will have nothing to do with a "billy."

SYMBOLIC TEACHING.

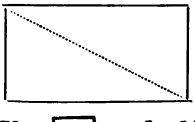
A Paper Contributed to the P.G.M. Lodge by Bro. N. S. Marks, W.M. Washington Lodge, 368, I.C., Melbourne, April 11th, 1882, and in his absence entrusted for reading to Bro. Angell Ellis, P.M., P.G.S.

"For the path of the just is as the shining light, which shineth more and more unto the perfect day."—PROV. iv., 18.

THE RIGHT LINE — *v.* THE SQUARE ⌊

THE square, as we all well know, acknowledge and act upon, symbolises the guiding principles of all true Masons. It has been defined as containing within its two right lines the sum of our several duties here below; but as the astronomer in quest of the veritable Pole star restricts his field of observation, and withdraws his gaze from the adjacent regions, pointing his telescope directly towards the sidereal North or South in search of the earnestly-desired object; so must the zealous seeker after truth and uprightness, not content with a generally square course of conduct, but ardently desirous of attaining to a high state of moral perfection, most carefully check every tendency to deviation from the true right line: much as, for example, did the great philanthropist Howard, who if not a Brother, (and whether or not, being ignorant, I do not assert), yet practically demonstrated and carried out in his active career, to a very eminent extent, the noble principles of Freemasonry.

Such intentness to the goal pursued I deem to be best symbolised by a right line; and that whilst the ⌊ is truly and properly the symbolic guide for the Craft in general, the — is, in reality, both the symbolic and the true line for the intensely earnest Mason; yet so far from there being any antagonism, I hasten to demonstrate that between the two there exists a real concordance and harmony.



The ▭ or double square, by its diagonal right line, is bisected into two triangles; and as the three angles of a triangle are together equal to two right angles, so must the right line forming the hypothenuse of a right-angled triangle ◺ be of a value double to either of the other two lines; whilst in the case of the ▭ or

double square, this diagonal right line, being common to both the triangles formed by its bisection, acquires in this connection a quadruple value. Now a moment's reference to the accompanying diagram will prove that the square path between two given points is, in reality, a devious one, or zigzag; whilst that which goes straight to its object is but the hypothenuse of a triangle produced, or of a succession of triangles, and each of them a right-angled figure.

Such a course does the mariner invariably take unless compelled to tack, which then becomes his best alternative path; his vessel then adopts a zigzag course towards the desired haven.

From this we may morally deduce the following:—viz., that although habitually guided by the square, to the intensely earnest Mason there is yet a path, which, if anxiously and diligently sought for, will the sooner elevate him in his profession, and the nearer bring him to those blessed mansions where he shall be eternally happy with Him who is T.G.A.O.T.U.

GRANTS OF ARMORIAL BEARINGS

By which King Henry the Sixth ennobled Roger Keys and Nicholas Close, A.D. 1449-1452.

THE following documents are taken from "Bentley's Excerpta Historica, or Illustrations of English History," London, 1833, pp. 43 and 362. With the exception of a few words inserted in square brackets in explanation of contracted words, and the commas to indicate Latin abbreviations, for which special types has been used by Bentley, the deeds bearing on Masonry and his notes upon them are here given in full.

It has been thought well to reprint them in the pages of the *Masonic Monthly*, as they have been often referred to, and very fittingly find a place in a work devoted to Masonic Archæology.

It will be remembered that King James III. granted armorial bearings to John Mylne, who was appointed Master Mason in Scotland abont 1814.—"Dict. of Architecture."

W. H. R.

College of Eton.

The first two of the following documents were most likely issued in the year 1439 or 1440, when the Bishop of Bath and Chancellor of England was Thomas Bekyngton. On the 30th of July, 1440, King Henry the Sixth, probably at the suggestion of Bekyngton, visited Winchester, and examined the plan of Wykeham's foundation there, preparatory to the settlement of the college which he projected at Eton. The charter of foundation passed the Great Seal in 1441.

The power to issue commissions for levying persons or things necessary for the king's service was for many ages a branch of the royal prerogative, and still exists in the impressment of seamen.

The third document, is a grant of relicks to the college by Henry the Sixth, &c.

The fourth document is the grant of arms to the College of Eton, inrolled, 1. January 27, Henry VI., 1449:* and the fifth a grant to Roger Keys, clerk, for his service during the building of the college; in which grant Thomas, his brother, and his descendants, are included.

The substance of the grant to Keys is as follows:—"Considering the acceptable and laudable services which our beloved clerk, Roger Keys, in many and divers ways renders, and will in future render to us, as well in our operations connected with the building of our Royal College of St. Mary of Eton, as in other respects, and wishing to impart our grace to the same Roger, and Thomas Keys, his brother, and his [descendants], by the before-mentioned honours, privileges, and dignities, we ennoble, and make and create noble, the same Roger and Thomas, as well-deserving and acceptable to us, and also the children and descendants of the said Thomas. And in sign of this nobility, we give and grant for ever the arms and ensigns of arms depicted in these our letters, with the liberties, immunities, privileges, franchises, rights, and other distinctions to noble men due and accustomed." Per chevron Gules and Sable, three keys Or, the wards of the two in chief facing each other, and of the one in base to the sinister.

The words of this grant are very remarkable. It would appear from them, that in the reign of Henry the Sixth the same principle prevailed in England, which then and now exists in France and other countries, namely, that the right to bear arms rendered a man noble; and, therefore, that it is a perversion of the original designation of the term to confine it to Peers. The arguments stated in favour of

* It is not necessary to print here the third and fourth documents.—W. H. R.

this opinion in a recent work,* are powerfully supported by this document; and by the fact, that in the numerous grants of letters of nobility to the French subjects of the kings of England,† the words are the same as those used in this instance, each of those persons being ennobled, and arms assigned to him as the necessary and indispensable consequence.

I

BY THE KING.

Reverend fader in God Right trusty and right welbeloved, We grete you wel And wol and charge you y^t^ ye do make our l'res [letters] of cõmission severell in due fo^r^me oon directed unto Robert Westerly maist[er] mason of the werk[es] of oure newe collaige of Eton yeving [giving] hym power by the same to take as many masons where so ever they may be founden as may be yought [thought] necessary for the said werk[es] & an othr directed to John Beckeley mason yeving [giving] hym power by the same to take cariage & al othr thing[es] necessary for the same werk[es] wherin ye shal do unto us good plesir Yevin under oure signet at oure manoir of Shene the VI day of Juyn.

To the Reverend fader in God oure right trusty and right welbeloved the Bisshop of Bathe oure Chauncellr of Englande.

II.

BY THE KING.

Reverend fader in God Right trusty and Right welbeloved, We wol and charge yow that under oure grete seel ye doo make oure sev[er]alx l'res [letters] of commission in deue fourme that oon unto John Smyth warden of masons & that othr unto Robert Wheteley warden of carpenters at Eton yevying thayme powair to take in what place so ev[er]e hit be almanere of werkmen laborers & cariage such as eythr of thayme shal seme necessarie or behoveful in thaire craft[es] to the edificacõn of oure collage of our lady of Etõn and that this be doon with al diligence as we trust yow. Yeven undre oure signet at the manoir of Fulham the xiij day of Juyl.

To the Reverend fader in God Right trusty & Right welbeloved the Bisshop of Bathe oure Chancellr of Englande.

[*Charters No. III. and IV. omitted here.*]

* "The Nobility of the Gentry of the British Empire," by Sir James Lawrence, K.M., 1827. Numerous records might have been cited in support of the author's argument, of the existence of which he does not seem to have been aware.

† See "Fœdera," tom. x. p. 718; xi. pp. 57, 81, 101. Other instances are noticed in the Harleian MS., 5019.

℟ V.

Placeat supp'mo Dño ñro Regi de gra' v'ra sp'ili graciose cōcedere fidelibz ligeis v'ris Roger's Keys cl'ico et Thome Keys fr'i suo v'ras litteras patentes tenorem subsequentem in debita forma cōtinentes Rex et c' Omibz ad quos p'sentes l're pven'int sal't'm cum p'ncipis cujuscūqz intersit et deceas suos subditos p'cipue illos qui sibi servicia impendunt honoribz p'vilegiis et dignitatibz p'miare et decorare ut ad h'moi servicia impendend' cicius animentr et fiant prom'ciores hinc est quos cōsideracōem h'entes ad grata et laudabilia servicia que dilectus c'licus noster Rogerus Keys multiplicit' ac div'simode nobis tā in op'acōibz n'ris edificacōis collegij nostri regalis b'te Marie de Etoñ jxta Windesorā qm alias impendit et impendet infutur' volentesqz eid'm Rogero ac Thome Keys f'ri suo et suis sup' p'dict honorib'ꝫ p'vilegiis et dignitatibz gr'am nr'am impartire eosd'm Roger & Thomā tanq' bn' merit' & nobis grat' necnō ab eod'm Thoma p'creatos et procreand' et descendentes ab eod'm nobilitam' nobiles q'z facim' et cream' Et in signū mōi. nobilitath' arma et armor insignia in hiis p'ntibz nostris l'ris depicta cum libertatibz immunitatibz privelegiis franchesiis juribz et aliis insigniis viris nobilibz debit & consuet imp'petuū dam' et concedimus p. p'sentes. In cujus rei testimoniū has l'ras nostras fieri fecim' patent' T. me i'po &c.

Med q'd ista billa lib'ata fuit dño Cancellar' Angl' xixo die Maij anno xxvii' exequend.'

King's College, Cambridge.

The two * following curious documents are printed from the originals existing among the Records of the Tower of London. The first, dated 1 Jan., 1450, is the Grant of Arms to the College. * * * * The second, dated 30 January, probably in the same year is a similar grant to Nicholas Cloos, Clerk (afterwards successively Bishop of Carlisle and Lichfield) for his services in building the College. These grants correspond exactly in form with those to Eton College and Roger Keys, which have already been printed, with the omission of the several passages, relating to the celebration of divine worship in the grant to King's College, and the addition in the grant to Cloos of an exemption from the payment of any fine or fee. * * * * * The arms of Cloos are blazoned on the Grant but the colours are so blackened by age and exposure that they can scarcely be distinguished:—Argent, on a chevron Sable, three passion-nails of the first,

* I have not here given the grant of arms to the College, as not bearing on the subject of Masonry.—W.H.R.

on a chief Sable three roses Argent. The passion-nails, however, differ in form from the bearing so designated.*

A note says: "The architect [of K. Coll.] is stated by Hearne (Preface to Glastonbury) to have been the father of Nicholas Cloos; the latter was master of the works to Henry, and conducted the building. Nicholas was one of the first fellows of the Foundation; was promoted in 1450 to the Bishopric of Carlisle; translated to that of Lichfield and Coventry, by Papal provision, in August, 1452, and died before November 1, in the same year.

℟

Placeat suppremo Domino nostro Regi de gracia v'ra sp'iali concedere humili et fideli servitori v'ro magistro Nicholao Cloos l'ras v'ras patentes tenorem subsequentem in debita forma continentes.

Rex omnibus ad quos & c' sal't'm. Sciatis q'd cum principis cujuscumq; intersit et deceat suos subditos precipue illos qui sibi servicia impendunt honoribus privilegiis et dignitatibz premiare et decorare ut ad h'mōi servicia impendend' cicius animentur et fiant prompciores. Nos consideracionem habentes ad grata et laudabilia servicia que dil'cus et fidelis noster Nicholaus Cloos Cl'icus multipliciter et diversimode nobis tam in operacionibus nostris edificacionis Collegij nostri Regalis beate Marie et Sancti Nicholai de Cantebriggia q'm alias impendit et impendet infutur' Violentesq; eid'm Nicholao super predictis honoribus privilegiis et dignitatibus graciam nostram impartiri eundem Nicholaum tamq'm bene-meritum et nobis gratum nobilitamus nobilemq; facimus et creamus et in signum hujusmodi nobilitatis arma et armorum insignia in presentibus hic depicta cum libertatibus imunitatibz privilegiis franchesiis juribus et aliis insigniis viris nobilibus debitis et consuetis imperpetuū damus et concedimus per presentes absq; fine vel feodo nobis ea de causa solvendo. In cuj' rei et c'.

M'd q'd xxx die Januar' ista bill lib'at' fuit Canc'. Angl'. apud Westm'. exequend'.

---

* From the woodcut of the arms given by Bentley, the passion nails might perhaps be more properly described as *nine* passion nails, arranged in threes.—W. H. R.

GERMAN FREEMASONRY.

THE following short, but able paper, is taken from the Report of the Grand Lodge of Nebraska for 1882, and gives a "coup d'œil" of German Freemasony, which we think is correct as far as it goes, and may interest many of our readers. With respect to the archæological theories we say nothing, but rather refer our readers to Bro. Gould's "magnum opus."

IN regard to the antiquity of our Order, no one disputes that Speculative Masonry was given its first historical organization in 1717, but many of our able thinkers claim to have found, in traditions and in histories of other ancient rites, sufficient evidence to convince them that it had an existence centuries before the date mentioned. With this view, however, our German brethren refuse to agree, claiming that no trustworthy evidence has been found going to show that it existed earlier than the year 1717; this is the reason that our Order is never termed "*ancient*" by the Masons of Germany. Their view in regard to its origin is succinctly stated by Bro. Findel, of Leipzig, in his "Spirit and Form of Freemasonry." He says: "Historical research has discovered that the Masonic fraternity has come forth from the building societies of the Middle Ages; and that the forms of Masonry are founded upon the judicial usages of the Germanic tribes. The three classes, Apprentice, Craftsman and Master, were not known to those societies as three degrees. With them the brotherhood consisted only of Fellows, that is, of *all* such as were admitted into the Gilds."

According to our German brethren, therefore, Masonry is definable as a comparatively modern speculative society, based upon the usages of ancient operative ones. They also hold that when the Order was instituted, in 1717, it had only one degree, the other two being added some three years afterward; and, also, that not only were the lectures and illustrations prepared years after the Order was first established, but that the allusions to the temple and temple-builders, together with the chapter degrees, were added to the *work* after the year 1732.

Such, briefly stated, are the reasons why Masonry is not honored in Germany with the appellation of "*ancient.*" So much I thought it might be of interest to say. To enter into any discussion in regard to the matter, however, it is neither my purpose nor my province to do.

Entertainments, called "*Schwesternclubs,*" are given in some German lodge-rooms, once each fortnight, during the winter season. To those, the members invite their lady friends. Intellectual food is the only kind served at such gatherings, and this the ladies assist in providing; it rarely consists of Masonic "hash." It usually is made of lectures, readings, essays, poems, etc., on miscellaneous subjects, interspersed with vocal and instrumental music. Long before the date fixed for such an entertainment, two brothers are appointed to arrange the programme and superintend the festivities. The same members are not asked to officiate more than once during a winter. The ladies bring some kind of fancy work with them, and sit at tables extended across the lodge-room.

I cannot speak too highly of such gatherings. Indeed, I know of nothing more pleasing than to watch the kindly faces and flying fingers on such occasions. Why not transplant those German entertainments to our Masonic vineyard? They would surely root and flourish there. To insure their success, it would only be necessary for our brethren to insist upon the ladies *coming with their work.* "Schwesternclubs" without needle-work, crocheting, or knitting, would be like life without song, or toasts without wine, or soup without salt.

Our Order is honoured by the membership of many of Germany's most illustrious sons. The Crown Prince was, for several years, Grand Master of the "Grand National Mother Lodge," in Berlin, and, while such, delivered a number of Masonic addresses. At the present time, he is "Deputy Protector of Masonry," the Emperor, himself, being the "Protector." If our Order has reasons to be proud to-day of its adherents in the Fatherland, it can point, with no less pride, to those who have gathered with it in the past. Not only has it been honoured by the membership of such rulers of men as Frederick the Great and Blücher, but by such kings in the realms of mind as Goethe, Lessing, Wieland, Herder, Mozart, Fichte, and Rückert. Truly may we say that our fellow craftsmen, by their cunning handiwork, have fashioned the very keystone of German greatness, and, by their wondrous skill, chiseled their names into the adamantean memory of mankind, and set their stars of fame in the resplendent galaxy of the world's imperishable.

"INCREASE AND MULTIPLY"

is not one of the unwritten laws governing Masonry in Germany.

In this conservative land there is no desire manifested to increase the Masonic membership, the brethren seeming rather to rejoice that their secrets are shared by comparatively so few; nor is there an excess of subordinate lodges, a new one never being constituted unless the good of the Order absolutely requires it. Here, the old craft moves slowly along, with its old and well-tried crew, spreading no sail and courting no gale to speed it upon the smiling, glittering, swelling, yet treacherous wave of popular favour.

In Germany no public demonstrations are ever made, the speculative workman of this country deeming such gatherings but gilded advertisements of his Craft. Here, no winning orator descants in public hall upon the traditions and teachings of our Order, the golden tongue of Masonic eloquence ringing and thrilling only in the well guarded recesses of the lodge-room. Here, no apron-clad, funeral cortege troops behind the black-plumed hearse, the brethren following their comrade's corse being robed only in the sable habiliments donned by the outer world. Here, no boastful show is made of Masonic membership; the decorated breasts, in this land of orders and insignias, carrying no emblem of our fraternity to claim the notice of the uninitiated.

"Mystery" is the one word which fully describes Masonry in Germany. Here, the profane can know but little more of the mystic fold than that it is. He may hear its name spoken, yet he can identify no one as being its adherent. He may hear of its secrets, yet he knows no one who boasts of being in possession of them. He may hear of its lessons of wisdom, yet he knows no one who says he has tasted of its lore or drank from its instructive fount. He may hear of its charity, yet he sees not the hand that casts its love-offerings into the lap of suffering. In brief: regarding Masonic secrets and Masonic doings, our German brethren are almost as mute, in the presence of the outer world, as that stony sentinel, the Sphinx, which stands at the foot of the mighty pyramids,—those mysterious mausoleums of the proud and pompous Pharaohs.

AN ÆSTHETIC FANCY.

BY SAVARICUS.

HER face is a beautiful garden,
'Tis filled with the loveliest flowers;
Her lips are like daintiest roses,
Just washed by the softest of showers.

Her cheeks have the hues of Aurora,
Displayed on the fleecy-white cloud;
Her eyes have the colour of violets,
Where mosses their petals enshroud.

Her teeth are as sweet little lilies—
'Tis those of the valley I mean;
And laden with balmiest fragrance
Is the breath of this beautiful Queen.

Her hair in rich tresses is flowing,
Of hyacinth shade is its hue,
The brow which they crown, like marble,
Is noble and fair to the view.

Her voice with its thrilling enchantment,
Bewitchingly sweet in its tone,
Wafts upwards the souls of its hearers
To realms of bright Melody's zone.

On features so perfectly moulded,
And eyes lit with heavenly light,
Can we wonder that mortal like as we are,
We should gaze with admiring delight?

The spell of such beauty—ethereal—
Is cast o'er the world for its good;
The joy that it gives is *æsthetic*,
And by refined souls alone understood.

THE KNIGHTS TEMPLAR.

(*Concluded from page* 256.)

BROTHER PIERRE DE BOLOGNA, a priest and procurator-general of the Order, represented to the commissioners that promises of impunity and threats of torture had been equally employed to obtain confessions of crimes imputed to his brethren; that they had been told that their Order was already tacitly devoted to destruction, and that it was to be solemnly abolished by the Pope in council. That letters patent, with the King's seal on them, had been shown to several prisoners, wherein, should they make confession, they were promised life, liberty, and a pension as long as they lived; and such of the Templars as could not be seduced by those allurements had been constrained by violent tortures. That it was much less astonishing that frail men, to save themselves from torments, should speak according to the wishes of those who tormented them, than it was to see such numbers of Templars endure with constancy the most dreadful tortures and afflictions, rather than betray the cause of truth.

That many of those Knights died in dungeons of the tortures they had endured on the rack; and he desired that the executioners and jailors might be examined, and required to give an account of the sentiments in which they died; and declare whether it was not true that they had persisted to the last gasp, when men have nothing more to hope for or to fear, in averring their own innocence and that of their Order in general. Then he besought the commissioners to summon before them a Templar, called Brother Adam de Valincourt, who had passed from their Order to that of the Carthusians, out of a desire of greater perfection; but not being able to support the austerities of those monks, had petitioned to be again admitted into the Order of the Templars. He added, that the superiors and brethren of that Knight had looked upon his first change as apostacy: that they had obliged him, before they would receive him again, to present himself at the door of the Temple in a white sheet; that after he resumed the the habit of the Order they had condemned him to eat upon the ground for a whole year; to fast upon bread and water on Wednesdays and Fridays every week; and to undergo the discipline every Sunday from the hands of the priest that officiated.

The procurator demanded if it were probable that this Templar should return to them for the chartreux, and submit to a correction so long and austere, if he had discovered amongst his brethren of the Order all the abominations that were alleged to blacken their character? and he insisted on being heard with his superiors and the deputies of the whole Order in a full Council, "to the end," said he, "that our innocence may be demonstrated in the face of all Christendom."

Notwithstanding this defence they preceeded to pass sentence. Some were entirely acquitted; others were condemned to canonical penance, after which they were to be set at liberty. Of this class were those Templars who adhered to the confession they had made of their pretended crimes; and had, to show their abhorrence of the Order, laid aside the habit and shaved their long beards.

The Templars, on the contrary, who had retracted their former confession and persisted in their protestations of innocence, were treated with excessive rigour. Fifty-nine of them, amongst whom was a chaplin of the King's, were degraded as relapsed heretics by the Bishop of Paris, and delivered over to the secular authorities. *They were carried out of the gate St. Antoine, and burnt alive at a slow fire.* All of them, in the midst of the flames, called upon the holy name of God: and what is more surprising, there was not one of those fifty-nine, who to save himself from so terrible an execution, would accept of the pardon, which was offered them in the King's name, provided they would renounce their protestations.

In several other parts of France great numbers of them manifested the same constancy in the midst of the flames. They burned them; but they could never extort from them a confession of the crimes laid to their charge.

"A thing astonishing indeed," says the Bishop of Lodeve, a cotemporary historian, "that all those unfortunate victims, executed in the most terrible manner, gave no other reason for their retractation than the shame and remorse they felt for having through the violence of the rack confessed crimes of which they affirmed themselves to be innocent."*

The first session of the Council of Vienne, in Dauphiny, commenced on the 16th October, 1311. There were present above three hundred Bishops, exclusive of the Abbots, Priors, and most learned Doctors,

---

* Unum autem mirandum fuit, quòd omnes et singuli eorum confessiones suas quas priús jurati fecerant, in judicio retractarunt dicentes se falsa fuisse confessos, nullam super hoc reddentes causam aliam nisi vim aut metum tormentorum quòd de se talia faterentur.—"Ex secunda vitâ Clem. V."

from all parts of Christendom. Philip the Fair appeared in this august assembly, attended by his three sons and his two brothers, and a numerous body of troops.

Clement laid before them the reasons for calling the Council. First: The affair of the Templars. Second: The recovery of the Holy land. Lastly: The reformation of manners and the discipline of the Church.

He caused the proceedings, carried on against the Templars in the different provinces, to be read in full council. After this he demanded of each of the fathers in his turn if he did not think it proper to suppress an Order wherein were discovered such enormous crimes?

An Italian prelate, addressing himself to the Pope, pressed him to abolish the Order without loss of time or further formality; an Order against which, he said, above two thousand witnesses had deposed in various parts of Christendom.

But all the Bishops, and Archbishops, and most eminent Doctors of the Council unanimously represented to the Pope that, before he suppressed an illustrious Order, which, ever since the time of its foundation had rendered most important services to Christendom, they were of opinion that the Grand Master and chiefs of the Order ought to be heard in their own defence, as justice required, and they themselves had so earnestly requested in many petitions.

Historians say, that all the Italian Bishops, except one, were of this opinion, as were also those of Spain, Germany, Denmark, England, Scotland, and Ireland; that all the prelates of France were of the same sentiment, except the Archbishops of Rheims, Sens, and Roan,* so that out of so many hundred Bishops and doctors there were only four who were for the abolition of the Order, and who acted against the common principles of natural equity.

The audience which the Council insisted on in favour of the Templars very much perplexed the Pope. Six months were spent in conferences, and perhaps in secret negociations, to persuade the prelates to dispense with the regular forms in a matter which seemed clear enough. But the fathers persisted in declaring that they could not condemn the accused without an audience. The Pope, seeing his

---

* Interim autem vocantur Prælati cum Cardinalibus ad conferendum de Templariis: leguntur acta ipsorum inter Prælatos; et in hoc conveniunt requisiti à Pontifice sigillatim, ut det Templariis audientiam sive defensionem. In hâc sententiâ concordant omnes Prælati Italiæ præter unum, Hispaniæ, Theutoniæ, Daniæ, Angliæ, Scotiæ, et Hyberniæ. Item Gallici præter tres Metropolitanos, videlicet, Remensem, Senonensem, et Rotomagensem. Hoc autem actum est sive actitatum in principio Decembris.—"Ex secunda vitâ Clem. V. p. 43." Auctore Ptolemæo Lucensi.

endeavours fruitless, at last exclaimed, that since they could not give a judicial sentence against the Templars without passing through the regular forms, the plenitude of the Papal authority should supply every defect, and he would condemn them in a summary way, *rather than offend his dear son, the King of France.**

Accordinly the Pope, on May 22nd, 1312, having first secured the approbation of some Cardinals and Bishops, who through complaisance came over to his side of the question, convoked the second session of the Council, and abolished the Order of the Templars.†

Now comes the last act of the tragedy. In the year 1313, in which the fate of the Grand Master and the dignitaries of the Order, styled the Great Præceptors, or the Great Commanders, was to be decided. The Pope had reserved the cognizance of their case to himself, and in consideration of their confession had promised them an entire impunity. But on his return from the Council, whether he had changed his sentiments or intended not to condemn them himself, he appointed two Cardinals to sit as judges upon them. They repaired to Paris, and took for their co-assessors there the Archbishop of Sens and other prelates of the Gallician church.

Those commissioners of the Pope ordered the provost to bring before them Jacques de Molay, Grand Master of the Templars, "a dignity," says M. Dupuy, " which placed him in a rank with princes, having in that quality had the honour of being sponsor to Robert, fourth son of Philip the Fair."

The second of those prisoners was Guy, brother to the Dauphin de Viennois, Sovereign Prince of Dauphiny.

The third victim was Hugh de Peraldo, great prior or visitor of the priory of France.

And the fourth was the great prior of Aquitain, who before his imprisonment had the management of the King's exchequer and revenues.

It nowhere appears from the instrument and records of this memorable prosecution, that those prelates examined or interrogated them anew, or that they confronted them with witnesses. So it appears that the commissioners were resolved to conform themselves to the conduct which the Pope had observed before them. They contented

---

* Et si via justitiæ ordo ille destrui non possit, fiat tamen via expedientiæ, ne scandalisetur charus filius noster Rex Galliæ

† Summus Pontifex multis Prælatis cum Cardinalibus coram se in privato convocatis per provisionem potiùs quam condemnationis viam, ordinem Templariorum cassavit et penitus annullavit.—" Quarta vita Clem. V." p. 85. Autore quodam Veneto cœtaneo.

themselves with the confessions made by the prisoners before the Pope and the King of the crimes laid to their charge. And it was upon this confession, pursuant to the intentions of the Sovereign Pontiff, that the judges determined amongst themselves to condemn them only to perpetual imprisonment in case they adhered to their former confession. But as it was a matter of great consequence to calm the minds of the people, who were shocked at the vast number of fires that had been lighted up for human sacrifices in the several provinces of the kingdom, and it behoved them above all things, to convince the people of Paris that it was with justice that so many Templars had been condemned to be burnt alive, they required these four chiefs of the Templars to make a public and sincere declaration of all the abuses and crimes committed by the Order if they had a mind to save their lives, or expected that the Pope and King should keep their word with them.

For this purpose a scaffold was erected in the court before the cathedral, and thither the prisoners were conveyed by an armed force. Then one of the legates standing up, opened the dismal ceremony with a discourse, wherein he enlarged upon all the impieties and abominations of which, he said, the Templars had been convicted by their own acknowledgments. And in order to leave the public no room for doubt, he called upon the Grand Master and other chiefs to renew, in the hearing of the people, the confessions which they had made before the Pope of their crimes and errors.

It was in all probability to induce them to make this declaration, that on the one hand, he assured them of a complete pardon; and that on the other, the executioners, to intimidate them, erected a pile of wood, as if they were to be burnt the moment that they revoked their confessions.

The priors of France and Aquitain, either through sincerity or fear at the sight of so dreadful a punishment, persisted in their first confessions. But when it came to the Grand Master's turn to speak, that prisoner shaking his chains, to their great surprise advanced, with a countenance full of resolution, to the edge of the scaffold. Then, raising his voice to be the better heard, "It is but just," cries he, "that in this terrible day, and in the last moments of my life, I lay open the iniquity of falsehood and make the truth to triumph. I declare then, in the presence of heaven and earth, and I own, though to my eternal shame and confusion, that I have committed the greatest of crimes. That crime alone of having acknowledged as culpable an Order which truth obliges me now to declare innocent. I made the first declaration they required of me only to suspend the excruciating tortures of the rack, and to mollify my tormentors. I am very sen-

sible of the torments they inflict, and of what executions they prepare, for those who have the courage to retract such a confession; but the horrible sight they present to my eyes is not capable of making me confirm the first lie by a second one. On a condition so infamous, I freely renounce life which is already but too odious to me. And what good would it do me to drag on a few miserable days, when I must owe them only to the blackest of calumnies."*

He would have proceeded, but was interrupted. The brother of the Dauphin de Viennois, who came next, spoke after the same manner, and, with the strongest asseverations, bore testimony to the innocence of the Order The legate, upon this occasion, did by no means gain the applause of the people; but he soon had his revenge.

The Grand Master and his companions were brought down from the scaffold, and the provost of Paris conducted them back to prison.

The King† who was revengeful in his nature, and looked upon the destruction of the Templars as his own work, being incensed at this

---

* Sunt auctores non obscurum Jocobum Burgundionem ordinis principem, cùm productus ad supplicium, circumfusa ingenti multitudine, dum pyra extruitur, staret, proposita vitæ spe ac impunitate, si quæ in custodiâ fassus de se suisque esset, nunc quoque confessus, veniam publicè peteret, hujusmodi verba fecisse. "Ego nunc supremis rebus meis, cum locum mendacio dari nefas sit ex animo, veréque fateor me ingens in me, meosque scelus conscîsse, ultimaque supplicia cum summo cruciatu promeritum, qui in gratiam quorum minimè decuit, dulcedineque vitæ, flagitia inpia, sceleraque, ad tormenta ementitus sum in ordinem meum, de religione christiana optimè meritum. Nec mihi nunc vita opus est precaria et novo super vetus mendacio retenta."—"Paul. Emil. Philip. Pulchr."

Exin rogo impositum ac admoto paulatim primoribus pedibus, ad exprimendam scelerum confessionem, ne tunc quidem cum reliquo corpore depasto vitalia fœdo nidore torrerentur, ab hujus orationis constantia descivisse, aut mutatæ mentis ullam significationem præbuisse, neque ipsum, neque duos cum ipso supplicio affectos nobilissimos ejus ordinis viros, quorum alter esset Delphini Allobrogis frater.—"Paul. Emil."

† Publicè de mandato regis Franciæ extitit combustus qui tamen cum concilio prælatorum et peritorum ad aliam pœnitentiam peragendam priùs fuerant condemnati. Nam Philippus rex Franciæ cum consilio suo noluit pati quòd, propter revocationem confessionis suæ quam priùs fecerant, dictus Magister militiæ Templi et multi alii sui Ordinis, evaderent mortem temporalem, nullo tamen super hoc judicio ecclesiastico convocato, neque ipso expectato.—"Vita Clementis V. autore Amalrico Augerii de Biterris."

Et dum à cardinalibus in manu præpositi parisiensis, qui præsens tunc aderat, ad custodiendum duntaxat traduntur, quoùsque die sequenti deliberationem super iis haberent pleniorem, confestim ut ad aures regis, qui tunc erat in regali palatio, hoc verbum insonuit, communicato quamvis providè cum suis, *clericis non vocatis*, prudenti concilio, circa vespertinam horam ipsius diei in parvâ quadam insulâ Sequanâ inter hortum ragalem et ecclesiam fratrum heremitarum positâ, ambos pari incendio concremari mandavit.—Continuat. "Chronic Guill. Nangii."

recantation of the chiefs of the Order, caused them to be taken out on the same day, March 11, 1314, to a little isle of the Seine, between that Prince's garden and the Augustinian monastery, where he determined to have them burned.

The Templars having arrived at the place of punishment, a herald proclaimed, in the King's name, pardon and liberty for such of the Templars as would acknowledge the crimes of which they were accused. Neither the sight of the terrific apparatus of death, nor the tears and cries of their kindred, nor the prayers of their friends were capable of moving one of their inflexible souls. In vain were employed the offers of the King's pardon, allurements, entreaties, menances; all became fruitless.*

The Grand Master courageously ascended the scaffold, or pyre, the others followed. Their countenances appeared quite serene and composed.

During this awful contest between the natural feelings and divine grace, not even a sigh escaped from one of them; and notwithstanding the torments they were suffering from such a horrible punishment, they displayed an admirable firmness and constancy, *calling upon the name of God, blessing Him and taking Him for witness of their innocence.*†

The Grand Master, in the midst of that exquisite torture, manifested even to the last moment the same firmness that he had done in the court of the cathedral, and expressed himself nearly in the same manner.

He repeated his protestations of the innocence of his chevaliers; but as to himself, he said, that he deserved to suffer, for having allowed the contrary in the presence of the Pope and the King.

At his last moment, when no other liberty was left him but that of speech, and was almost stifled with the smoke, he cried aloud, "Oh Clement, thou unjust judge and barbarous executioner, I summon thee to appear within forty days before the judgment seat of God."‡

---

* "Mansuetus J." vol. 2. p. 236.

† "Hist. de l' abolition des Templiers," p. 244.

‡ One may read in the "Facta data memorabilia," &c. that a Neapolitan Templar burnt at Bordeaux, cited the Pope and King before the tribunal of God in the following tremendous expressions. "Sævissime Clemens Tyranne, posteaquàm mihi inter mortales nullus jam superest ad quem appellem, pro gravi morte quâ me per injuriam afficis, ad justum judicem Christum, qui me redemit, appello: ante cujus Tribunal te voco, unà cum Philippo Rege, ut intra annum diemque ambo illic compareatis; ubi causam meam exponam, et jus sine pravo affectu ullo administrabitur; intro id quoque tempus Clementem ac régem mortuos."

"O Clement, thou most cruel tyrant, since there remains no mortal upon earth to whom I can appeal after you, for the wrong you do me by the infliction of this barbarous death, I appeal to the just judgment of Christ my redeemer, before whose unerring tribunal I cite you, together with Philip, there to appear both upon

He likewise summoned the King to appear before the tribunal of the Most High within the term of one year. The deaths of both took place precisely within the time.*

All the people shed tears at the tragical spectacle of those Holy Knights, and many devout people, as *Papirius Masson* relates, gathered up their ashes, preserving them afterwards as precious relics.

As for the two wretches who were the authors of this dreadful catastrophe, they perished miserably soon after. One was hanged for fresh crimes and the other was assassinated by his enemies.

Philip the Fair and Clement V., as we have seen, perished the same year in which the Templars were burned. Enguerrand de Marigni, prime minister of Philip, and an active instrument for their destruction, shortly after died ignominiously upon a gibbet. If these do not look like the decrees of heaven, I know not what to style them.

A faithful transcript of the Document from Dupuy's manuscripts, entitled, "Bulls of the Popes from Honorius III. down to Gregory XI.," vol. 763, at the Imperial Library.

Clemens episcopus, servus servorum Dei, carissimo in Christo filio Philippo regi Francorum illustri, salutem et apostolicam benedictionem. Quoniam præcordia tua personæ nostræ incolumitas grata certificat, scire te volumus quòd, illo faciente qui potest, Viennæ plenâ corporis sospitate vigemus ac lætanter audivimus

---

the same day within this year, when I shall set forth my cause, and justice shall be administered without partiality or corruption." —"Facta dicta Memorabilia," &c.

*This event is attested by many celebrated writers, one of whom I shall cite in his own words. "Certissimum habetur quod Clementi V. Pont. Max. evenit; qui cùm Templarios, cœtum religiosum et diu bonum atque utilem, Viennæ in concilio damnasset, et in sodales ferro atque igni passim animadvertisset, a pluribus eorum citatus ad tribunal superùm, paulo plus anno post obiit, quasi ad vadimonium obeundum a supremo prætore accersitus. Sub idem tempus (quod admirationem anget) in eodum casu fuit Philippus rex Galliæ, cujus bono damnationes illæ fuisse putabantur, opibus ad eum translatis et confiscatis: si a casu, miremur; si a Deo, vereamur."—"Justus Lipsius."

It is accounted a fact most certain, what has happened to the Supreme Pontiff, Clement V, who, in the council of Vienne having abolished the Templars, a congregation long celebrated for its piety, beneficence and services; and having suffered them to be persecuted with sword and fire, was summoned by many of those victims to appear before the supreme tribunal of heaven. Being cited in the same manner by the Grand Master shortly after, in the same year, and within the term appointed, Clement gave up the ghost. What further increases our astonishment, the same fate, precisely at that period, attended Philip King of France, who had persecuted the Templars, confiscated their effects, and appropriated them to himself. If this be chance, it is wonderful! if the decree of God, let us revere.—*Ibid.*

incolumitate consimili te vigere. Ad hæc, ut eorum quæ in negotio templariorum emergunt tuæ notitiæ veritatis* innotescat, magnitudinem regiam volumus non latere quòd cùm inquisitiones factæ contrá ordinem templariorum coràm prælatis et aliis personis ecclesiasticis, qui ad præsens sacrum concilium venerunt, et quos ad hoc congregari, certâ die, nostra deliberatio fecerat, legerentur, septem de ordine templariorum ipsorum et in quâdam aliâ subsequenti congregatione consimili, duo de ordine ipso, se coram eisdem prælatis et personis, nobis tamen absentibus, præsentârunt qui se deffensioni ejusdem ordinis offerentes, asseruerunt mille quingentos vel duo millia fratres ejusdem ordinis qui Lugduni et in circumvicinis partibus morabantur, eis circà defensionem ipsius ordinis adhærere; nos tamen ipsos, se spontaneà offerentes, detineri mandavimus et facimus detineri. Et ex tunc, circà nostræ personæ custodiam, solertiorem diligentiam solito duximus adhibendam; hæc autem celsitudini tuæ duximus intimanda, ut tui providi cautela consilii quid deceat et quid expediat circà personæ tuæ custodiam diligenti consideratione voleat prævidere.

Datum Viennæ, 11 *mens. Novembris*, *Pontificatûs nostri anno* 6.

Translation of a letter from Clement V. to Philip the Fair, informing him that nine Knights Templars, deputies of fifteen hundred or two thousand Templars, having appeared before the council of Vienne, to undertake the defence of their Order, he caused these nine Templars to be arrested and cast into prison, where they should be detained till further orders.

Clement Bishop, servant of the servants of God, to our dearest child in Jesus Christ, Philip illustrious king of the French, health and apostolical benediction: knowing that the news of our good health is agreeable to you, we inform you that through divine assistance we enjoy full and perfect health; and have learned with joy that yours is equally good. In order to communicate to your royal magnitude the truth of all the occurrences which take place in the affair of the Templars, I ought not to conceal from you, that whilst the informations made against the Order of the Templars were reading in presence of the prelates, and other ecclesiastics, who in virtue of the convocation received from us, are come to this sacred council; seven knights of the Order of the Templars on one day, and two others on a subsequent day, during our absence, presented themselves before the same prelates and ecclesiastics, and offering to undertake the defence of the Order, have declared that fifteen hundred or two

* For *veritas*.

thousand brethren of the same Order, who remained at Lyons or in its vicinity, united with them for this defence, Although these nine Templars had *voluntarily* presented themselves, we have, nevertheless ordered that they should be arrested, and we keep them detained in prison. Since that time we have thought proper to employ, for the safety of our person, more assiduous care than usual, and to announce these occurrences to your magnitude, in order that the prudence of your vigilant council may advise whatever may be proper and convenient for the safety of your person.

Given at Vienne, November 11, *in the 6th year of our Pontificate.*

AMERICAN MASONIC MEDALS.*

BY WILLIAM JAMES HUGHAN, P.G.D. OF ENGLAND.

GEORGE WASHINGTON MEDALS.

MASSACHUSETTS.

CCLXV.—Bro. Marvin is in doubt as to this medal being a Masonic one, though he has included it in his series. From the facts he has recorded, I have no doubt myself, believing it is in reality the medal that was worn in the great Masonic funeral procession at Boston, February 11th, 1800. Bro. McClellan, so Bro. Marvin informs us, has in his possession *such a souvenir*, in which is still left the ribbon to which it was attached for wearing on that memorable day. Particulars thereof are also to be found in Bro. Heard's History of the "Columbian" Lodge. *Obverse*, Bust of the immortal Washington, surrounded by a wreath of laurel, the legend being: "He is in glory. The world in tears." *Reverse*, "B. Feb. 11, 1732, Gen. Am. Armies 1775. Re. 1786, Pres. U. S. Am. '89 R. '96. Gen. Arm. U. S. Am. '98. Ob. D. 15, 99." At the base a skull and cross-bones. Silver, size 18½. Rare.

CCLXIX.—*Obverse*, Bust of General Washington under which, "Merriam." Legend, &c.: "George Washington. * * Born February 22, 1732." *Reverse*, View of the Masonic Temple, Boston, as *obverse* of 21 already noted. Several metals of size 19. *Very rare.*

* The above important paper appeared originally in the "Voice of Masonry," Chicago, U.S., in October 1882.

NEW YORK.

CCLXVI.—*Obverse*, Within a circle, bust of Washington, with Christian and surnames, small letters below, "G. H. L." Without, at top, an eagle with wing extended, a long ribbon in beak, and the words thereon: *Talem ferent nullum.* * * * *Secta futura virum.* ("Future ages will not produce such another"). About the ribbon, being forty-five stars; below the circle are a trophy of flags, cannon, muskets, &c., and the shield of the U. S. A. *Reverse*: A number of Masonic emblems, similar to 262 (English). Two palm trees crossed surround these devices, outside which is an immortal band bearing the legend: *Non nobis solum, sed toto mundo nati.* ("To one born not for us alone, but for the whole world"). Struck in 1859, in bronze and white metal, size 32. I should say this is one of the finest, if not the chief of the Washington series.

DCCV.—*Obverse*, Bust of Washington, under which in small letters "A. C. M." Around are an eagle holding the United States flag and an olive branch, a caduceus and trident crossed below, &c. Scattered about the words: "E Pluribus Unum. * * United States of America. * * * George Washington." *Reverse*, Has emblems as the *reverse* of 266. It is of bronze and size 32. Bro. Marvin is unable to decide to whom is due the arrangement of this "mule."

DCCVI.—*Obverse*, Bust of the General, with an open wreath of laurel. Legend, "Washington, the father of our country." *Reverse*, As the reverse of 290, previously described. Five only were struck in silver from dies made by Mr. Lovett of New York, when that for the *reverse* broke. The size is 17.

CCLXVIII.—*Obverse*, Has the bust as usual, under which is "Washington," around being 1776. * * 1876, &c. Legend, "100th year of our National Independence." *Reverse*, As No. 37, and somewhat similar to 266. Dies by Lovett, but it is said only ten were struck off when the *obverse* cracked. Silver, &c., size 20. "Extremely rare."

CCCVII.—For the description of this medal see the number quoted under New York, *re* "*Solomon's Lodge.*"

PENNSYLVANIA.

CCLXXII.—*Obverse*, Naked Bust of Washington, by Soley. *Reverse*, The Holy Bible, &c. Silver and other metals. Size 12.

CCLXXIII.—*Obverse*, Bust of Washington by Paguet. *Reverse*, As the foregoing.

CCLXXIV.—*Obverse*, Clothed bust of Washington. Else as 272.

These three medals, (272-4) are said to have been struck by Diehl & Co., Philedelphia, in 1877, in several metals.

CCLXXVI.—*Obverse*, As reverse of 274. *Reverse*, Has, "*Struck in the main building of the Industrial Exhibition, Philadelphia, on the first steam coining press used by the U. S. mint.*" Around the field is a border, on which are ivy leaves and berries. Size 12.

CCLXXVII.—Another medalet like the above, only has the year 1877 on reverse.

CCLXXV.—*Obverse*, Bust of Washington, in civilian attire, by Key. Below being "1732-1799." *Reverse*, Masonic emblems. Legend, "Fortitude, Prudence, Justice." Harzfeld's series, 1878.

CCCXXVI.—*Obverse*, The Bust of Washington. *Reverse*, A Keystone and Masonic emblems and suggestive furniture. In several metals. Size only 6, and struck for Mr. Harzfeld in 1878.

DCCXLIV.—*Obverse*, As 275, bearing however the honoured name "George Washington." The *reverse* is as that of 275 exactly. It is struck in several metals for Harzfeld series, and is scarce. Size 21.

VIRGINIA.

CCLXX.—*Obverse*, Bust of Washington (under being the letters G. H. L.,) and the name of the great general. *Reverse*, The square and compasses, enclosing the letter G., &c. Legend, "Init'd. in Fredericksburg Lodge, M. D. Nov. 4, 1752." In silver, copper and brass, but owing to the error "M. D.," the reverse was cancelled.

CCLXXI.—*Obverse*, As above of 270. *Reverse*, Emblems &c., as the foregoing legend, "Init'd. in Fredericksburg Lodge, No. 4, Virginia, * * No. 4, 1752." The die of the *reverse* broke, unfortunately, when only a few were struck off, and it is rare accordingly. Both are by Mr. Lovett, of New York.

OTHER PERSONAL MEDALS.

CCLXIV.—*Obverse*, Bust of General Washington in uniform. "G. Washington, President, 1797." *Reverse*, A number of Masonic Symbols and the legend, "*Amor, Honor, Et Justitia.* * G. W. G. G. M." It is of brass, and size 22. Bro. Marvin considers this medal is of English origin, the initials being understood to mean "George Washington, General Grand Master." The Grand Lodge of Pennsylvania proposed the erection of a General Grand Lodge, with Washington as the chief, in 1780, but it fell through. I think the explanation offered as to the letters is correct, but the former idea is, to say the least, rather improbable, for it is more like of American origin.

CCLXXVIII.—*Obverse*, Bust of Franklin, under which, in small letters, "Merriam." Legend, "Benjamin Franklin. * * Born Jan. 17, 1706." *Reverse*, View of the Masonic Temple, Boston, as obverse of No. 21. The size is 19, and it is very rare.

CCLXXIX.—*Obverse*, As the foregoing. *Reverse*, As that of No. 21. Size 19. Rare. These are *the only two Masonic medals* struck in the United States that are dedicated to the great man, Benjamin Franklin. It is singular, that none were issued in Pennsylvania, for which state he was Provincial Grand Master so long.

CCLXXXI.—*Obverse*, Bust of "General Lafayette," and so named by W. H. Key, "1757-1834," being under the figure. *Reverse*, After the style of No. 275. It is one of the excellent Harzfeld series.

CCLXXX.—*Obverse*, Bust of Lafayette, Legend, &c. "General Lafayette * * N.Y.M.C." Series, No. 2, (for New York Medal Club). *Reverse*, As that of No. 37. Only ten sets were struck in silver and copper, and a few in bronze, when the dies were destroyed. Size 20. Ten sets were also struck of this medal with *obverse* of Lafayette, and *reverse*, bust of Washington, for the same club, the reverse die being then destroyed. Both very rare. These are the *only two devoted to General Lafayette*, that are known, either for the *old* or the *new country*.

As the Grand Lodge of Massachusetts authorised the issue of centenary medals quite recently, we shall doubtless hear soon of unique designs for that purpose, just as with several old lodges in England and Scotland. I hope some one interested in such studies will announce their advent and character ere long.

I have omitted the three recorded by Bro. Marvin as connected with the "Eastern Star," because not Masonic.

LXI.—A very curious medal is mentioned by Bro. Marvin, as once in the possession of Henry Price, the first Provincial Grand Master of Massachusetts. It is of silver, was struck from a die, with what was to have been the field, *cut out*, leaving the several emblems visible on both sides. It bears the date 5763, and on *obverse*, the motto "*Amor Honor, Et Justitia*," the *reverse* having "*Sit Lux et Lux fuit.*" This one is circular. Others I have seen are oval, but all are valuable and of a kind but rarely met with.

Engraved medals are recorded by Merzdorf, one of New York, presented by the Supreme Council to the Grand Orient of France, and two of "La Loge L'Union Francaise, No. 17," also of New York, the first being a testimonial to Bro. Henry, as Captain of the brig Georgette, for his courageous conduct (*vide* "American Freemason," July 15th, 1856), and the other was given to a Bro. Bauer for his services to the lodge, they both being described by Bro. Marvin.

THE MASONIC MONTHLY.

New Series of the "Masonic Magazine."

A FEW PARTING WORDS.

WITH this December number, which with its few preceding parts will make up a volume, the Publisher, for the present, deems it well to cease to issue the MASONIC MONTHLY.

When the idea of the serial was originally started, some years ago, it was as a supplement to the "Freemason;" to contain a large amount of matter which hardly seemed suited to an hebdomadal journal, whose main staple must necessarily be current information. But as time went on, it became clear to all concerned that the "Freemason," especially in the extension of the "Notes and Queries," could furnish space for all original contributions on passing topics of archæological interest, and if not, all such lucubrations could be easily covered by a friendly "Communique."

Whenever the "Freemason" has been pressed by matter or copy, as it sometimes is, the Publisher has readily issued a supplement, so that as there now seems no possible good in keeping up a superfluous serial production, the Publisher has determined to concentrate all his efforts on the "Freemason," so as to render it, week by week, still more worthy of the support and approbation of our cosmopolitan Craft. And though it is always a subject of some little regret to close a pleasant work, or part with an old friend, yet, as it is always a blunder to "waste strength" on anything whatever, the Publisher has been solely actuated by a wish, in the determination he has come to, if reluctantly for various reasons, not to seem to interfere in any way with the legitimate field and scope of the "Freemason." There has been a difficulty sometimes in deciding what should appear in the "Freemason," what in the MONTHLY, and many kind contributors have preferred one or the other, when we ventured to think, editorially and technically, that their view was not quite the correct one.

The Publisher and Editor return their heartfelt thanks to many kind supporters and valued contributors, who have lightened their

anxieties and cheered their labours by their literary efforts and their genial patronage, and in bidding them farewell in these monthly pages hope, and would ask to continue to forward their valuable and pleasant papers to the always friendly pages of the "Freemason." There is no cessation of active Masonic literary life; its "venue" alone is changed, in that it is only transferred to more numerously circulated and more widely read columns.

THE ROMAN COLLEGIA.

No. IV.

BY MASONIC STUDENT.

IN reference to this subject, and concerning which this is my last paper, I think it right to remind my readers that several distinct inscriptions at any rate refer to the Coll. Fabrorum or Fabrûm. Two of these stand out markedly from the others; the one is the Bath inscription, recorded by Hearne, Musgrave and Dodwell; the other is the Chichester one, mentioned first, I believe, by Gale. There is also a curious inscription in the "Archæologia," which seems to point to the fact apparently that the Companies, or Collegia, or centuriæ of masons or builders, were divided into certain "centurias," or sections, or divisions, over which was a centurio. But there is a little uncertainty about the exact date of this inscription, and as it is rather held, if I remember rightly, to refer even to monastic builders, I leave it out of our present consideration.

The inscription in Musgrave's "Antiquitates Religicæ," vol. iii., is to the following effect:—

JULIUS VITA
LIS. FABRIC, ES
IS. LEG XX V.V.
STIPEN DIOR
UM, IX ANNOR XX
IX NATIONEBE
LGA EXCOLEGO
FABRICE ELATU
S. HSE.

Julius Vitalis Fabricensis Legio XX Valenis Victrix Stipendiorum IX. Annorum XXIX Natione Belgâ. Ex Collegio Fabricæ Elatus. Hic situs est.

The English translation would thus read:

"Here is placed Julius Vitalis, departed this life from the College of the Building of the Fabricenses (builders or masons) of the XX. Legio Valens Victrix, having served nine years in the army, in the XXIX year of his age. Of the nation of the Belgæ."

In the very learned disquisitions which Hearne and Musgrave and Dodwell have left on this inscription, two facts seem to be assumed; first, that the Colleges existed in Britain, and secondly, that the Fabricenses were those to whom the care of the public works, &c., was committed.

The second inscription is called the Chichester inscription, and in the "Sussex Archæological Collection," vol. vii., London, 1854, occurs a long dissertation on it, a tracing of which appeared in the MASONIC MAGAZINE a few years since, as well as the learned dissertation thereanent of Mr. Gale. I think it well to remind my readers of this fact, as it has an interest in the present discussion.

My own opinion long has been, and in this I entirely concur with Mr. Coote, that the Anglo-Saxon Gild system is derived from the Roman system, the name Gild being a purely Saxon word.

As regards the Chichester inscription, Mr. Blaauw observes as follows:—

"The Fabri were incorporated from the earliest times of the Roman Republic, and there is little reason to think that they were shipbuilders only, as supposed by Gale.

"There were, in the municipal towns of the Roman Empire, civil magistrates called Præfecti Fabrum, and also officers with the same title, under whom were the artificers of the army such as Cæsar alludes to: 'Jam duo præfecti Fabrum Pompeii in meam Protestatem venerunt.'—'Cæs. Oppio, ap Cic.' Ep. ix. 8. 'Reducitur ad eum deprehensus ex Itinere Cn. Magius Cremona præfectus Fabrum Cn. Pompeii.'—'Cæs. de Bello,' civ., 1. And V. Paterculus (2, 76) mentions his own relation as 'præfectus Fabrum vir nulli secundus.'

"There are Roman inscriptions in which 'Præf. Fab.' occur. So the whole might be freely translated 'The Gild of Artificers and their Præfects, out of their own means have dedicated the Temple to Neptune and Minerva for the welfare of the Imperial family, with the sanction of the Emperor Claudius and of King Cogidubuns, the Emperor's Lieutenant in Britain, the site being the gift of Pudens, son of Pudentinus.'"

Neptuni et Minervæ
Templum
Pro salute Do*mus* Divinæ
Ex autorita*te Tib* Claud
Cogidubni R *Legat Aug* in Brit
*Colleg*ium Fabror et qui in eo
A sacris D.S.D. donante aream
*Pude*nte Pudentini Fil,

The letters *italicised* are supplied from imagination.

"The stone was discovered in April, 1723, while digging the foundations of the Council Chamber in North Street, Chichester. A

long account of it was given at the time by Roger Gale, Esq.—' Phil. Trans.,' vol. xxxii., No. 379."

The very important question comes in here: Do the words Fabri or Fabricenses mean Masons, or what do they mean?

It would seem from what Facciolati, and Musgrave, and Dodwell, and others say, that Faber had come to signify, (whatever its original meaning), in common use a Mason, in a generic sense of a handycraftsman; and that when any specific form of work was intended a qualifying adjective was introduced. So that Præfectus Fabrum, Præfectus Fabricensium, meant the Præfect of the Masons or builders to whose care and reparation all the public buildings were committed.

There are several laws as regards the Fabricenses, Dodwell and Musgrave tell us, and to them the special care of the buildings on Mons Palatinus was given. It is undoubtedly the case that if this be not so we can find no mention of the Masons, at all.

We find, indeed, Fabri Naviles, Fabri Ferrarii, Fabri Tignararii or Carpentarii, Fabri Navicularii, Coriariorum, Sagariorum, Balistarum, Fabricenses Machinarum Bellicarum, Lignarii, and many more, just as we find Fabrica Armorum, Fabrica Monetæ, and many other Fabricæ. We also meet with this inscription: Collegium Fabrorum Tignariorum Romanensium. But when we meet such inscriptions as Aurelius Bassus, Proc., Aug. Præf. Fabr., Præf. Fabrum Leg., we understand the "Præfect of the Masons," or as Plutarch says: "Eparchos Ton Tekniton."

Probus, indeed, talks of "artifices et Lithotomos," but the word does not seem to have been in general use. We find Lautomos from "Lautumiæ" stone quarries, and Lapicida, and Cæmentarius, and Marmorarius; but we have no specific word like our Mason, which comes from Maçon in Norman French, and some think from the Latin "Maceria.' The mediæval use of Latomus comes from Lithotomus, or Lithotomos in Greek. And therefore I venture to think those writers are correct who contend and understand that Faber used singly or Fabricenses meant the "genus," while the species always took a qualification of some kind, as Faber Aurarius, Faber Ærarius, Faber Tignarius, Faber Navalis, Faber Ferrarius.

Faber, from facio, meant originally, as I have taken occasion previously to say, simply, any one who worked in stone, wood, iron, brass, marble, or some hard material. And as Pliny, for instance, uses the word more than once, if without qualification, we understand him to allude to Masons. For what reason does not appear, classical writers seem to describe Masons, when they use simply Faber, Fabri, or Collegium Fabrorum, as whenever they talk of other mechanical or artistic artificers, they say, Collegium Fabrorum Navalium, Collegium Fabrorium Ærariorum Collegium Pistorum, and the like.

The old word cæmentarius, used in the early Fabric rolls, is properly so used, as cæmentum really originally meant rough unhewn stones; pieces cut off from large stones; and so it came from "cædendo," and "cædentum." It was used aftewards for cement, but it also meant small stones and rubbish of which walls were built.

Cæmentitii parietes, are walls made of rough stones. Cæmentitum saxum" is opposed to "saxum quadratum." Cæmentarius was a builder of walls, a mason, "qui cæmenta componit et muros struit." In very early times we find agricolæ, farmers; cæmentarii, macons; fabri mettallarum, workers in metal; and lignorumque cæsores, cutters of wood, all classed together; and the magister cæmentarius of some of the Fabric rolls, long after classic times, undoubtedly signifies the same, as Maitre Macon, Magister Latomorum, Master Mason.

There are, in Facciolati especially, numerous expressions which serve to show how much the Collegia, the Corpora, the Consortia, the Sodalitates, had entered into the common custom of Roman daily life, and thought. Thus, for instance, "recipere aliquem in Collegium" meant to receive any one into the college; "collegium coit," the college meets together; "constituere collegium" to constitute a college; "illicitum collegium usurpare," to meet for unlawful purposes; "celebrare collegium, to celebrate the anniversary of the college; and from collegium, the college, and collega the member of a college, came the words collégatarius, collegialis, collegiatus, collegiarius,. And here I stop to-day, in my humble attempt to try and threw a little more light on a somewhat recondite and hazy subject, but one which has great attractions, as it has great importance, for all Masonic Students.

THE LEGEND OF THE INTRODUCTION OF MASONS INTO ENGLAND.

BY BRO. HARRY BYLANDS, F.S.A.

Part IV.

THE "Chronicon ex Chronicis" of Florence of Worcester extends to 1118, in which year the author died. It is based upon the works of Marianus Scotus, Bede, the Saxon Chronicle, Asser's Life of Alfred, with a few extracts from the Lives of English Saints. Mr. Stevenson* writes: "It is valuable historically, as a record of events, and critically as contributing to a knowledge of the condition of the Saxon Chronicle at the time when that document supplied the Monk of Worcester with the the basis of the history which passes under his name."

* "Church Historians of England," vol. ii., part 1, preface.

The continuations of this Chronicle, which appear to be contemporary, carry the relation of events down to 1295.

Florence of Worcester commences his history with an account of the two walls of turves and stone built across Britain as a defence against the incursions of the Picts and Scots.

There are numerous records, as in the other chronicles, of monasteries and churches having been founded, built, etc., but without any definite information. The visits of Benedict Biscop to Rome are recorded, and his works at Wearmouth and Jarrow are chronicled in as few words as posible, but the text in the original appears here to be imperfect, under the year 597.* The church formerly built by the Roman Christians is referred to † as already given in the extracts from Bede. The "splendid monastery" is built by the holy man Fursey; the monastery‡ of Leastingaig is built and furnished "with religious institutions." The abbess Hilda§ in 658 "began to build a monastery at Whitby. In 675, when recording the death of Wulfere, King of the Mercians, Florence informs us that this king || "built churches in many places."

St. Egwin ¶ "began the building (construere cœpit) of the monastery which is called Eovesham." Queen Aethelburg, in 722, utterly** destroyed the castle (castrum) called Taunton, which had been previously built by King Ine."

A chamber (cameram)†† with a door is "closely surrounded," and King Kineulf is slain in 784. To revenge his murder the king's party "force open the gates" (portas) and "break through the enclosures" (sepes diruunt). The monastery of Repton was in the year 850,‡‡ "then very celebrated," and "a splendid monastery" existed in the Island of Sheppey.§§ The account of the storming of the City of York which "had not then strong and well built fortifications," already given in the extracts from Asser's Life of Alfred is repeated.

Florence seems to give an item of original information when he records that in 868||| "The oratory (oratorium) of St. Andrew the Apostle, at Kemsege, was built and dedicated by Alhun, Bishop of Worcester."

In dealing with the reign of King Alfred, however, he follows to a large extent Asser, including the account of the peculiarities of his buildings, which is a little varied, by Mr. Stevenson in his translation,

---

* "Church Historians of England," vol. ii., part 1, p. 175.

† Ibid, p. 179. ‡ Ibid. § Ibid, p. 182. || Ibid, p. 186.

¶ Ibid, p. 193. ** Ibid, p. 196. †† Ibid, pp. 202-3. ‡‡ Ibid, p. 209.

§§ Ibid, p. 210. In qua monasterium optimum constructum est.

||| Ibid, p. 215.]

when it records the "construction (by means of machinery invented by himself) of buildings more wonderful" etc.;* and the fact that the citadel of Cynuit was only fortified by "walls constructed in our usual mode," is merely a copy word for word from Asser (nisi quod mœnia nostro more erecta).

In 893, a "half built fort" is demolished,† and a stronger one is built by the Pagans. Fortifications are hastily thrown up at Benfleet, and a strong fort is built at Shoebury in 894.‡

In 901, Wimburne, in Dorsetshire, is taken by the Etheling Aethelwald, who fortifies it "with gates and bars."§ Chester is rebuilt in 908,‖ and during the following year several cities are "built" or rebuilt, including Towcester in 918.¶ "King Eadward led a West-Saxon army to Passaham, and remained until the City of Towcester was surrounded with a stone wall" (lapides cingeretur muro). The walls of Colchester are put in a perfect state of repair in the same year, the town of Manchester (Mameceaster) is repaired, and a city is built at Thelwall. Another city is erected on the southern bank of the Trent, facing Nottingham, where King Eadward orders "a strong bridge connecting both cities to be built."**

King Edgar†† we are told "repaired and enriched God's ruined churches," collected great numbers of monks and nuns, "and supplied more than forty monasteries." And in 977,‡‡ at a great synod, all those present except St. Dunstan fall through the floor of an "upper chamber."

Under 992, on the death§§ of St. Oswald, of the Archbishop it is recorded that he was buried in the church of St. Mary, at Worcester, "which he had built from the foundations." The walls of different cities are mentioned under the years 1001 and 1003, and in 1016,‖‖ Canute draws his ships "to the west of the bridge" over the Thames at London.

In 1020 ¶¶ the church built by Canute and Earl Turkill at the hill called Assandun, was consecrated. This church is described in one MS. of the "Saxon Chronicle" as having been built*** "of stone and lime."

Alfred, the son of King Aethelred, is in the year 1036††† "buried in the south porch at the western end of the church" of Ely.

---

* "Church Historians of England," vol. ii., p. 219. "Ædificia . . . . nova sua machinatione facere."

† Ibid, p. 229. ‡ Ibid, p. 231. § Ibid, p. 234. ‖ Ibid, p. 235.
¶ Ibid, p. 238-39. ** Ibid, p. 240. †† Ibid, p. 245. ‡‡ Ibid, p. 249.
§§ Ibid, p. 251. ‖‖ Ibid, p. 265. ¶¶ Ibid, p. 270.

*** See note by Mr. Forrester, in Bohn's Antiq., Lib. Florence of W., p. 134; and note p. 160, of "Two of the Saxon Chronicles parallel," by John Earle.

††† Ibid, p. 275.

The roof of one of the towers of the monastery at Worcester is mentioned under the year 1041.* The "beautiful palace at Neomagus" or Nimeguen is burnt in 1049†.

During the reign of Harold various fortifications were made and buildings were dedicated and built. Hereford, in 1055,‡ was encircled with abroad and deep ditch, and fortified with gates and bars. Buildings were added to the monastery at Evesham.§ The monastery built by Athelstan at Hereford is burnt in 1055.‖ And in 1065, when Harold had given orders "for the erection of a large building at a place called Portaskith in Wales," Cradoc son of the King of South Wales marched there, and on the 24th August in that year "massacred nearly all the workmen and superintendents, and carried off all the effects which had been transported thither"¶—"et operarios fere cunctos, cum illis qui eis præerant, peremit, et omnia bona, quæ ibi congregata fuerant, abstulit."

Soon after William the Conqueror had been annointed king "he gave orders to strengthen the forts in different places."** At Nottingham, York, and Lincoln he added to the strength of the castles;†† and at York the Normans, who occupied the forts, set fire to the houses adjacent to them, fearing that they might be of use to the Danes in filling up the trenches.‡‡

Morkar and others having retired to the Island of Ely to winter.§§ only surrendered to King William when he blocked up every outlet on the eastern side of the island, "and commanded a bridge of two miles in length to be constructed on the western side." Henry of Huntingdon, who flourished in 1154, informs us that the fort which was then constructed "stands at the present time,"‖‖‖ and it was under somewhat similar circumstances in 1140,¶¶ when the Bishop of Ely had retired to this island, that King Stephen passed over on a bridge of boats which he had caused to be constructed.

A wooden church*** is probably referred to in 1080 (at Durham), for we are told that "they set fire to the walls and roof"—(ecclesiæ tecto parietibusque ignem imposuere).

But scanty information is given of all the building operations carried on under the early Norman kings. Robert de Belesme, Earl of Shrewsbury, so renowned for his skill in all matters (including building) relating to war, in 1101, we are told, "began to fortify with

---

* "Church Historians of England," vol. ii., part 1, p. 277.
† Ibid, p. 280. ‡ Ibid, p. 287. § Ibid, p. 289. ‖ Ibid, p. 267.
¶ Ibid, pp. 294-5. ** Ibid, p. 297. †† Ibid, p. 298. ‡‡ Ibid, p. 298.
§§ Ibid, p. 301. ‖‖‖ Bohn's Edition, p. 213.
¶¶ "Acts of King Stephen." Bohn's Edition, p. 372.
*** "Church Historians of England," vol. ii., part 1, p. 305.

a wide, deep, and lofty wall the bridge which Aegelfled, queen of the Mercians, had built during the reign of her brother Eadward the elder, on the western bank of the river Severn, in a place called in the Saxon tongue, Brycge."* Other fortifications were erected by the same earl, and in some instances the work at the walls and towers were carried on night and day.†

This chronicle ends on 6th December, 1117; and in the first continuation, which commences with the following year, there is nothing definite mentioned with regard to building. Castles, cities, forts, &c., are "erected." Permission is given by the king, in 1126, for the erection at the castle at Rochester, "to make in the same castle a fortification or tower of what kind soever they pleased"—*i.e.* the Church and Archbishop of Canterbury to whom the custody of the castle was granted.‡ London, Hereford, Nottingham, &c., are burnt. Soldiers are, by burning timber in the moat, smoked out of Shrewsbury Castle like rats out of a hole. Roger, Bishop of Salisbury, is called "a mighty builder of castles, walls and houses;" and in 1140 "the magnificent house of the Earl of Gloucester, and everything in its vicinity" is burnt when the king invades Tewkesbury.

The second continuation of the Chronicle of Florence of Worcester commences with the year 1152, and like the former one, contains but few records useful for the present notes.

On the 28th January the tower of the church of St. Mary-at-Bow fell, and crushed to death numbers who were in the church at the time.§ The great tower of the Church of Norwich was, on the 10th August, 1272,‖ "struck by a thunderbolt on the north side with such violence that some of the stones were torn away and carried with great force to a considerable distance." On the following day, during a riot against the monks, the mob set fire to the Priory in several places, and reduced the whole of it to ashes, "together with the church, although it was built of stone."

In 1279 ¶ an examination was made with regard to clipping and making base coin. Jews and Christians were hanged and some banished. The commissioners to enquire into the matter came to St. Edmunds, "and gave final judgment in the Guildhall on the goldsmiths (aurifabris) of the town, and others were indicted," etc,—apud a Gildhalle justitiam ulterius tenuerunt.

In 1281** the Gild of Dusze in the town of St. Edmunds was taxed.

---

* "Church Historians of England," vol. ii., part 1, p. 323.

† Ibid, p. 324. ‡ Ibid, p. 344. § Bohn's Edition, p. 347.

‖ Ibid, p. 349. ¶ Ibid, p. 360.

** Ibid, p. 365. Fraternitas etiam Duodensæ villæ St. Eadmundi. Thorpe in a note to the edition of the English Historical Society, p. 226, informs us that this was

In 1288 the tower of the Church of Barnwell is set on fire "by the violence of the thunderstorm."* This continuation ends with the year 1295.

Simeon, monk and precentor of Durham, is supposed to have died in 1129, the year in which his history terminates. This work, "The History of the Kings of the Angles and Danes," commences with the arrival of St. Augustine, in 616.

An account of Benedict Biscop is given, as the author tells us, based upon that of Bede,† but in recording the foundation of the Abbey of Wearmouth, it is simply stated that "he obtained masons and invited glass-makers, and abundantly supplied all that was necessary."

When Bishop Acca died in 740, he was buried outside the wall of Hexham.‡ "Two stone crosses, adorned with exquisite carving, were placed, the one at his head and the other at his feet. On one, that at his head, was an inscription stating that he was there buried."

Writing of the city of Bebba, or Bamborough, under the year 774,§ it is stated that it is "exceedingly well fortified, but by no means large, containing about the space of two or three fields, having one hollowed entrance ascending in a wonderful manner by steps. It has on the summit of a hill a church of very beautiful architecture," etc.

In 788, the church of Hexham is mentioned,‖ the magnificence of which is described by Eddius in his life of its builder, Bishop Wilfrid. By Simeon we are told that "the work of that monastery is superior to the other edifices in the nation of the Angles, although they are numerous, and in most places indescribable; but this place excels them all in its length and breadth and beauty. In this monastery the walls are decorated with various colours, and historical events are depicted, according to the directions of the said Bishop Wilfrid."

It is mentioned under the year 802¶ that Offa, King of the Mercians, had "ordered the great wall to be built between Britain and Mercia, that is from sea to sea."

Elfled, King of the Saxons (887)** "extended the empire of his realm, and restored the walls of cities, and strengthened the fortifica-

---

the Gild of the translation of St. Nicholas, vulgarly called the Gilde de Dusse, etc. It was otherwise called Dusgilde, and was holden in the college at Bury.—See "Tymm's History of St. Mary's Church," pp. 62, 67.

* Bohn's edition, p. 376.

† "Church Historians of England," vol. iii. part 2, p. 434.

‡ Ibid, p. 443. § Ibid, p. 451. ‖ Ibid, p. 455.

¶ Ibid, p. 464. ** Ibid, p. 479.

tions of such castles as had been broken down, and erected them where there had been none before, who is sufficiently adorned with polished eloquence as to declare with praising lips!" He was a builder likewise of monasteries—"a very fair one"—at Athelney, where also "a well-fortified castle was constructed by the command and execution of the said king."

In the account of the attack of York, in 867, Simeon repeats what had been stated by former historians when he says that "the city had not strong and secure walls."* It will be remembered that Asser, as already quoted, explains "that it was without fortifications, exeept such as were erected after our fashion." During the same trouble with the Pagans the Christians are unable to break down the wall of Nottingham, during the attack of that place in 868.† In 871, the Pagans marched to Reading, and after remaining there three days a portion of the army went out to plunder "while the rest were constructing a wall between the two rivers, Thames and Kennet, on the right side of that royal vill."‡

A.D. 899 Elfred, King of the Anglo-Saxons, son of Athelwulf, "built many cities and towns, and rebuilt some which had been destroyed."§ In this general manner monasteries are said to have been built from their foundations, castles fortified, walls of cities built or pulled down by an enemy, the record of these events being copied, often almost word for word from the previous chroniclers. Many of these I have already given in the former articles, and as they convey no information to the present purpose it is needless to repeat them here.

In 1041‖ we have, however, something a little more definite, for in recording some of the troubles of the time, Simeon gives a slightly different account of the hiding-place of the two men at the monastery of Worcester. He says, they "fled for concealment to a chamber of a certain turret" in the monastery.

Writing of the desolation of the country through famine and other causes, in 1069-70, Simeon states that the Church of St. Paul at Jarrow, was destroyed by fire;¶ and again, in 1074, we learn of this celebrated monastery, built by Biscop,** "where were to be seen many buildings of the monks with half-ruined churches, of which the remains scarcely indicated what their original condition had been." Under the same year Simeon thus sums up the misery caused by the Danes: "But indeed the most cruel devastation of the pagans had

---

* "Church Historians of England," vol. iii., part 2, p. 489.
† Ibid, p. 489. ‡ Ibid, p. 490. § Ibid, p. 499.
‖ Ibid, p. 531. ¶ Ibid, p. 552. ** Ibid, p. 559.

reduced the churches and monasteries to ashes by the sword and fire and Christianity had almost perished; scarcely any churches—and those formed of branches and thatch—and nowhere any monasteries had been re-built for two hundred years," etc. This refers specially to Northumbria; but much change for the better was made by three poor monks from Mercia, Aldwin, Ealfwy, and Rinfrid. They employed themselves in restoring the holy places, rebuilt the churches, and even founded new ones.*

In 1074, the Chapter House† at Durham is used as the burial place of a bishop.

On the new Church‡ of Durham being commenced on the 11th August, 1093, by Bishop William, it is stated that "Malcolm, King of Scots, and Prior Turgot, laid the first stones of the foundation;" and in 1121§ it is recorded that "Ralph, Bishop of Durham, began a wall from the northern part of the choir of the church and carried it on to the keep of the castle; he then began also the Castle of Norham, on the banks of the Tweed."

"Not only houses, but even towers of stone,"‖ are said to have been thrown down by wind on Christmas Eve, 1122; and in the same year orders are given for Carlisle to be fortified with "a castle and towers."

Besides the Chronicle from which the above extracts have been culled, Simeon among other works wrote a history of the Church of St. Cuthbert, of Durham, from which the following are taken:—

In 635,¶ after Aidan had received an episcopal see in the Island of Lindisfarne, he "commenced to erect a dwelling for the monks by whom he had been accompanied." He was succeeded by Finan** who built a church there "in keeping with his episcopal residence." Eadbert,†† at a later time, "stripped off its covering of thatch and carefully overlaid the whole of it, not only the roof, but even the walls themselves, with sheets of lead."

Bishop Eadfrid‡‡ "caused a stone cross of curious workmanship to be made, and directed that his own name should be engraven upon it, as a memorial of himself." The top of this cross was at a later time broken off by the Pagans, "but it was afterwards reunited to the body of the cross by being run together with lead." Simeon tells us that it was to be seen in his day standing erect in the cemetery of the Church of Durham.

In 735 Beda died, and in recording the event it is stated that "a

‖ "Church Historians of England," vol. iii., part 2, p. 559-60.
† Ibid, p. 562. ‡ Ibid, p. 573. § Ibid, p. 602. ‖ Ibid, p. 605.
¶ Chap. ii. Ibid, vol. ii., p. 627. ** Chap. iv. Ibid, p. 630.
†† Ibid, and p. 642. ‡‡ Chap. xii. Ibid, p. 642.

ittle mansion of stone," in which he was accustomed to sit and reflect, tc., was exhibited "even to the present day."*

The Danes and Frisians, in the year 867,† having taken York, pread over the whole country, destroying churches and monasteries ar and wide with fire and sword, "leaving nothing remaining save he bare unroofed walls;" sometimes those were utterly destroyed.

Mr. Stephenson, in a note,‡ suggests that the name St. Mary-le-Bow is to be attributed to the fact that when in the year 995 the ody of St. Cuthbert was carried by the monks to Durham, which as Simeon tells us was "the spot which had been pointed out to them y heaven," they "made a little church of boughs of trees with all peed, therein they placed the shrine for a time." "From that smaller hurch" the body "was removed§ into another, which was called White Church," where it remained during the three years required for the uilding of the larger one.

"At a later period, Bishop Aldhun erected a tolerably large hurch of stone" at Durham. "The entire population of the district, which extends from the river Coquet to the Tees, readily and willingly endered assistance as well to this work [the clearing away the orest] as to the erection of the church at a later period; nor did they liscontinue their labours until the whole was completed."|| In the he third year after its foundation the church was dedicated by Bishop Aldhun, on the 4th September, 998,¶ but we are told** that at he death of the Bishop "of the church, the building of which he had ommenced, he left behind him nothing more than the western tower, nd that in an unfinished condition."

Aegelrick, when Bishop of Durham, about 1045†† "thought fit to ull down the wooden church at Cunecaceastre, (which we now orruptly call Ceastre), and to build there another of stone." Having esigned the Bishopric about the year 1057, he returned to his own nonastery and expended the money he had removed from the church n "constructing through the fenny regions roads of stone and wood."‡‡

In 1072, Walcher was chosen Bishop, and on some monks coming rom Eovesham to Northumbria he gave them the monastery at arrow, "the unroofed walls of which were alone standing. . . . Upon those walls they reared a covering formed of unhewn timbers,

---

* Chap. xiv. "Church Historians of England," vol. ii., p. 646.
† Chap. xxi. Ibid, p. 654.
‡ Chap. xxxvi. Ibid, p. 672.
§ Chap. xxxvii., Ibid, p. 673.
|| Chap. xxxvii. Ibid, p. 673.
¶ Chap. xxxix. Ibid, p. 674.
** Chap. xl., p. 675.
†† Chap. xliv. Ibid, p. 681.
‡‡ Chap. xliv. Ibid, p. 681.

with hay upon them," etc. "Beneath the walls they erected a little hovel in which they slept."* Wearmouth was in no better condition in 1074, for on some monks going there to teach, etc., "they erected some little habitations of wattle work."† The church was cleared, "nothing more than the half-ruined walls of which were at this time standing" and it also was "roofed with thatch."‡ In the introductory chapter§ Simeon states that these "ancient dwellings of the Saints" were rebuilt, by the orders of Bishop Walcher. At the same time foundations of buildings, fitted for the reception of the monks, were laid near the walls of the Church of Durham,‖ which Simeon says "now exist at Durham."¶ The then existing fabric was pulled down by order of his successor, William; and in the ensuing year "he laid the foundations of a fabric much larger and more noble, which he intended to erect." In the year 1093, as before mentioned, Bishop William and Prior Turgot, "who was second in authority after the Bishop in the church, and the other brethren, laid the first foundation stones." The foundations are dug, and "there, whilst the monks were building their own offices, the bishop carried on the works of the church at his own expense."** This, no doubt, only refers to the *cost* of the buildings, as in the continuation of the history of the Church it is stated that the agreement made by the Bishop was†† "that he should undertake the building of the church, and the monks that of its offices, each out of their own separate funds." His successor, Ralph, carried on the works of building, and the "agreement" above mentioned having expired with the death of Bishop William, the monks devoted all their energies to the church and neglected the monastery. The work of the church was carried on with energy or slowly, as we are told, "exactly as money was plentiful or scarce."

About 1128, this Ralph, as before stated, "strengthened the City of Durham with a stronger and loftier wall . . . . . He built a rampart which extended all round, from the choir of the church to the wall of the castle," and cleared away the "poor houses" between them. Moreover, "he united the two opposite banks of the river Wear by building a bridge of stone of several arches, a work of considerable magnitude." He also built Norham Castle.‡‡ The bridge mentioned is now called Framwellgate Bridge, and, as Mr. Stevenson points out in a note, it is "a proof to the present day of the excellency of the Bishop's masonry." He died about the year 1128.

In 1144, the wall which surrounded the church of Yarrow was

---

* Chap. lvi. "Church Historians of England," vol. ii., p. 693.
† Chap. lvii. Ibid, p. 695. ‡ Ibid, p. 696. § Ibid, p. 623.
‖ Ibid. ¶ Chap. lvii. Ibid, p. 696. ** Chap. lxvii. Ibid, p. 707.
†† Chap. i. Ibid, p. 715. ‡‡ Chap. i. Ibid, p. 716.

"stormed;"* and again in the same year a church is fortified by having a trench dug round it, and "the tower, and the turrets which they had erected" are occupied by the soldiers. It is also stated that "it happened that this William, who was the nephew to the other William [Cumin], was crushed beneath the ruins of a part of the work, which had fallen down on the first day of its erection in consequence of the slightness of its workmanship."† William Cumin it was, who "began to convert the church into a castle, plying the work with all diligence;" and we learn "that a certain stone mason who was actively employed in this accursed work, ... whilst he was at work he suddenly became mad."‡

Bishop Hugh was elected in 1154 to the see of Durham, and he appended to the church the chapel called the Galilee, "of most beautiful workmanship." He also "caused marble to be imported from a great distance for the decorations of the entire edifice; and round the altar he placed several glazed windows, remarkable for the beauty of the figures which they contained.§

Thus must end for the present this series of extracts from our early Chronicles, and indeed they have arrived at a period when the use of stone was, to some extent, commonly employed for important buildings. I cannot, however, help quoting from Walpole,|| who says "it is unlucky for the world that our earliest ancestors were not aware of the curiosity which would inspire their descendants of knowing minutely everything relating to them. When they placed three or four branches of trees across the trunks of others, and covered them with boughs or straw to keep out the weather, the good people were not apprized that they were discovering architecture, and that it would be learnedly agitated some thousand of years afterwards who was the inventor of this stupendous science. In complaisance to our inquiries they would undoubtedly have transmitted an account of the first hovel that was ever built, and from that patriarch hut we should possess a faithful genealogy of all its descendants; yet such a curiosity would destroy much greater treasures; it would annihilate fables, researches, conjectures, hypotheses, disputes, blunders, and dissertations, that library of human impertinence."

---

* Chap. vi. "Church Historians of England," vol. ii., p. 727.

† Chap. vii. Ibid, p. 728, and also p. 754.

‡ Ibid. § Ibid, p. 756.

|| "Anecdotes of Painting in England." New edition. By R. N. Wornum, p. 114.

A MAIDEN.

BY SAVARICUS.

The virgin bloom upon her cheek,
  Was lovely to behold;
Her voice was soft, her manners meek,
  And these of sweetness told.

Her life was good, for she was kind,
  And gave unto the poor;
Her gentleness so cheered the mind,
  It made her welcome sure.

Though young, beloved by all around,
  And to her purpose true;
Where sickness raged there she was found,
  And soothing comforts too.

Her angel smile lit up the room,
  Like sunlight on the main;
Inspiring hope dispelled the gloom,
  And eased the suff'rer's pain.

Her presence, like unclouded day,
  That bids us breathe and live,
O'er every heart held joyful sway,
  And did real pleasure give.

All this the maiden scarcely knew,
  Unconscious was her pride;
Her lofty instinct, good and true,
  Had truth alone for guide.

With stately steps she passed along,
  On deeds of mercy bent;
Her heart was brave, her will was strong,
  On charity intent.

Her basket filled with dainty flowers,
  "So beautiful and bright,"
Was meant to cheer the lonely hours,
  And make some sorrows light.

Where'er she went a blessing came,
'Twas so, the needy felt,
And learnt to reverence her name,
Whose grace such gifts had dealt.

Oh! maiden, were there more like thee,
"How bright the world would be,"
And many darkened minds would see
That "light" and love are free.

THE LECHMERE MS.

BY THE EDITOR.

BY the kind permission of Bro. Sir E. Lechmere, Prov. G.M. for Worcestershire, we are enabled to give a correct transcript of the Lechmere MS. Bro. Rylands and ourselves went over it word for word on two afternoons, and carefully checked the present copy of it word for word with the original MS. We now commend it to the notice of all Masonic Students, believing that others constitutions will yet turn up, and that many other similar MSS. exist, up to the present unknown, unnoticed, and uncollated.

Transcribed from the Original (*Nov.*, 1882),

* . . . . . payments . . . . . [h]aue worship for sending them vnto him & other Charges hee gaue them; & this was y^e^ first time yt any mason had any Charge of his Craft, Moreouer when Abraham & Sarah his wife, went into Egipt theire were taught ye seven Liberall sciences vnto ye Egiptians, & hee had a worthy scholar called Euchild, & hee Learned right well, & was m of all y^e^ seven sciences, & in his daies it befell yt ye lords & states of ye Realme: had soe many soones w^ch^ they had begot somes by theires wifes & some by ye Ladies of ye Realme, for yt land is a Holy Land, & aplenyshed generation & they had noe Liueings competent for theire Children, wherefore they made much sorrow, & ye king of yt land made a great Councell & a parl'ment, to know how they myght find theire Children, & they Could find noe good wayes & he Caused a Cry to be

* The commencement is wanting, the parchment having been cut off in four steps with a knife.

made through out ye Realme, if theire weare any man yt could informe him yt hee should Come vnto him, & hee should be well rewarded & hould himselfe well paid, After this Cry was made came this worthy Clarke Euchild, & said vnto ye King & all his great lords, if you will take mee* youre Children to gouerne & teach them honestly as gentlemen should bee: Vnder Condicon yt you will graunt them & mee A Comision, yt I may haue power to rule them honestly as yt science ought to bee Ruled & ye King and his Councill granted them a none & seald yt Comission & then yt worthy Doctor tooke to him ye Lords soons and taught them this science of geometrie in practise, to worck misteries, all maner of worthy worcks yt belonged to building of Castles, all maner of Courts temples & Churches wth all other buildings, & he gaue them a Charge in this maner, first yt they should be true to ye King & ye lord they served, & yt they should loue one another & be true one to another, & yt they should call one another fellows & not servant, nor his knaue, nor any other foule names & yt they should truly serue theire payment to ye lord yt they serue, & yt they should ordaine ye wisest of them to bee M^{r} of ye lord worck, & neither for loue nor great Riches nor Liueing, to set another yt hath Little Cuning to bee M^{r} of ye lords worck whereby hee should be evill served & they ashamed, & yt they should call y^{e} gouerner of ye worck m^{r}, of y^{e} worck whilst they worck wth him, & many other Charges w^{ch} weare to loung to tell, & to all theise Charges hee made them sweare y^{e} greatest oath men Vsed to sweare at yt time & ordained for them Resonable payment yt they myght liue by it honestly & alsoe they should come and assemble theire other yt they myght haue Councill in theire Crafts.†

‡ . . . . . [ca]me into ffrance & . . . . . craft of [ma]sonrie vnto ye men of france, yt was named Charles Martill, hee loued well his Craft & drew to him this naymus grœcus abouesaide & learned of him ye Craft & tooke ye Charges & maners vpon him, & afterwards by ye grace of god was elected to be king of ffrance, & when he was in his Estate hee tooke to him many masons & made masons theire yt was none, & set them to worck & gaue both Charges & maners & good payment hee had, and for ye masons hee confirmed them a charter from yeare to yeare to hould theire Assembly and thus came ye science§ vnto ffrance, And England all this season

---

* The words "take mee" are written over an erasure.

† End of the first sheet.

‡ The commencement of the second sheet is damaged by damp.

§ The words "& thus came ye science," have been written by another hand in a blank space left by the original copyist.

stood void vntil S^{t} Albon Came into England* an din his time ye king of England builded y^{e} town w^{ch} is now Called saint Albans and soe in Albans time a worthy knight was steward to ye king & had ye gouernance of ye Realme,† & alsoe makeing ye towne walle, hee loued well masons & Cherished them & hee made theire payment Ryght good, standing wages, as ye Realme did require for hee gaue them 3^{s} - 6^{d} a weecke to theire dowble wages before yt time throw all ye land a mason tooke but a peny day, & next to yt time yt S^{t} Albaines amended it & got them a Charter of ye Kinge, & his Councill & gaue it ye name of Assembly & there at hee was himselfe & made masons & gaue them Charges as you shall heare afterwards right soone after ye death of S^{te} Albaines theire came great wars into England through divers Comotions, soe yt good Rule of masonry was destroyed, vntill ye time of kinge Athelstone yt was a worthy kinge in England, and he brought ye land vnto Rest & peace againe & hee builded many good worcks and Abbeyes and Castles and many other divers buildings & hee loued masons very well & hee had a sonn yt was named hedwe [? or Ledwe] and he loued masons much more then his father, for he was full practise in geometrie wherefor he drew himselfe to Comune wth masons & to learne of them theire Craft & afterwards for loue hee had to masons & to ye Crafte he was made mason himselfe & hee got of his father ‡ ye kinge a Charter & a Comission to hould euery yeare Assembly, where they would wthin y^{e} Realme & to Corect wthin themselues statutes & trespasses if it were done wthin ye Craft & he held himselfe assembly at yorck & theire hee made masons & gaue them charges & taught to them ye maners of masons & commanded yt Rule to be houlden euer after, & to them tooke ye Charter & Comission to keepe & ordinances yt it should bee ruled from kinge to kinge, when this Assembly was gathered to gether hee made a Cry yt all masons both ould & young yt had any writing or vnderstandinge of ye Charges yt were made before in this Land or in any other land yt they should shew themforth and theire was some in french some in greecke some in English & some in other languages & ye intent theirof was fond & hee Comanded a boocke to be made & how ye Craft was first made & found, & Comanded yt it should be read & tould when any mason should be made & to giue him his Charges: & from yt vntill this time masons have beene kept in yt sort & order as well as men myght governe it

* Again, the words "until St. Albon came into England," have been added by the later hand over an erasure; and the words "who was a Pagan," have been written by the later hand after the words "St. Albon," and then scored through.

† Two short words blotted over near a hole in the parchment.

‡ From "of his father" the writing varies, perhaps by another hand.

and furthermore at divers Assemblyes hath beene put to & and added certaine Charges more & more by ye best Advice of m^rs & ffellowes

Heere followeth the worthy & godly oath of masons.

Tunck vnus ex senioribus tenuit Librum et illi vell ille ponent vel ponet manum super Librum et tunc precepta debent Legi, euery man yt is mason take heede well of this Charge if you finde yourselfe guilty of any of theise yt you may amend you againe, & especialy you yt are to be charged take good heed yt you may kepe this Charge, for it is a great p'ill for a man *1** to forsweare himselfe vpon a Boocke; ye first Charge is yt you shalbe true man to god & ye holy Church & yt you vse noe error nor heresie by your vnderstanding or by teaching of *2* discreet men, Alsoe you shalbe true Leige men† to ye kinge w^thout *3*‡ falshood, And yt you shall know noe treson but yt you amend it if you may or else warne ye kinge or his Councell thereof§ *4* Alsoe you shalbe true one to another yt is to say euery M^r & fellow of ye craft of masonry yt be masons allowed yt you doe to them as you would *5* they should doe to you, And alsoe yt eu^ry mason keepe true Councell of Lodge & Chamb^r & all other councells yt ought to bee kept by ye way *6* of masonry, And alsoe yt noe mason shalbe chieffe|| neither in company as farforth as hee may know, And alsoe yt you shalbee true to ye lord *7* & M^r you serue & truly to see for his p'fitt & advantage, And alsoe yt you doe noe villany in ye house wherby ye craft may be slandered *8* theise be Charges in generall yt eu^ry mason should hould¶ both m^rs & fellowes, now I will rehearse other Charges in particular both for m^rs & fellowes first yt noe master shall take vpon him any Lords worke nor other worck but yt hee know himselfe able & cuning to p'forme ye same soe yt ye Craft haue noe disworship but yt ye lord may be well served & truly, 2 alsoe yt noe m^r take any worcke but yt he take it resonably soe yt ye lord may be truly served w^th his owne good & ye m^r to liue honestly & pay his fellowes truly theire pay as ye maner of ye Craft doth reqiure, 3 And alsoe yt noe m^r nor fellow shall suplant othere of theire worck yt is to say, if they haue taken a worcke or stand m^r of a lords worck

---

* The figures italicised are evidently not to be read where they are placed, but at the commencement of the paragraph immediately following. They are in the place they now occupy in the original MS. so as to be down the left-hand margin.

† The word "men" is interlineated by the same hand as the corrections mentioned above.

‡ Small erasure after the numeral 3.

§ End of second sheet.

|| This word reads *thief* in other copies of the "charges."

¶ The words "should hould" are written over an erasure.

you shall nott put him out, yf he be able of Cuning to end ye worck 4 Alsoe yt m^r^ nor fellow take noe aprentice to be allowed his prentice but for 7 yeares & yt ye aprentice be able of birth & life as he ought to be. 5. And alsoe yt noe m^r^ nor fellow take noe allowance to be made mason w^th^out consent of his fellows at ye least 5 or 6 & yt he yt shalbe made mason be able ou^r^ all Lyers yt is to say yt he be free borne & of a good kindred & noe bound man & yt he haue his right limbs as a man ought to haue. 6 and alsoe yt noe m^r^ put Lords to taske yt is vsed to goe Iourney, 7 And alsoe yt eu^r^ie mason shall giue noe pay to his fellows but as he may deserue soe yt he be not deceiued by false worckmen, 8, And alsoe yt no fellow slander another falsly behind his back to make him loose his good name or his wordly goods, 9, And alsoe yt no fellow answere one another vngodly in a lodg or w^th^out w^th^out (*sic*) reasonable cause, 10 and also yt eu^r^ie mason should p'fer his elder & put him to worship 11, And also yt no mason play at Hazards nor other play wherby they may be slandered, 12 And also yt no mason shall bee a Cōmon Ribbald in Lecherie to make ye . . . to be slandered, 13 And yt noe fellow goe into ye town by night there as is a lodge, of fellows w^th^out a fellow yt may beare him witnes yt he was in honest cōpany, 14. And also yt eu^r^ie m^r^ & fellow come to ye assēbly if it be w^th^in 50 miles about him & if he haue any waring and to stand at reward of m^r^ & fellows, 15. And also yt eu^r^ie m^r^ and fellow if they haue trespassed shall stand at award of m^r^ and fellows to make them accord if they may & if they may not acord, then to go to cōmon law, 16 and also yt no mason make mould square nor rule to any rough Lyers. 17, and also yt no mason set no Layes w^th^in a Lodge or w^th^out to haue mould stones w^th^ no moulds of his owne making, 11 and also yt euery mason shall cherish a stranger when they come ou^r^ ye countrie & set them at worck as ye man^r^ is or else to relife them w^th^ some money to bring them to ye next lodge, 19 And also yee shall & euerie mason shall serue truly ye worck & make an end of your worck be it taske or Iourney theise Charge w^ch^ I haue rehearsed & all other yt belongs to masons you shall keepe, soe helpe you god & by this Booke to youre power.

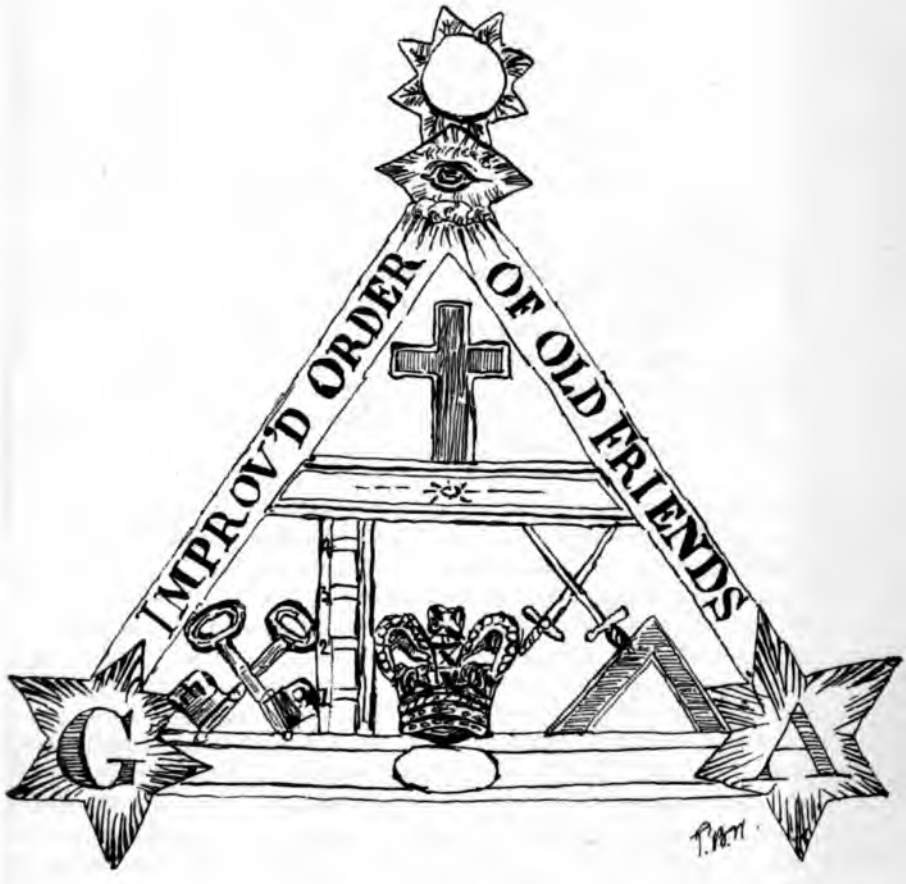
AN OLD SOCIETY.

BY T. B. WHYTEHEAD.

I HAVE made a rough sketch of a silver jewel that has lately come into my hands. It is a perforated and engraved thin plate, and at the back are two metal loops, apparently for the purpose of fixing it upon an apron. The Hall-mark gives the date as 1792. Although the jewel is not strictly Masonic, yet it bears certain emblems which would almost lead one to think that it was a Masonic organisation, and that it had been worked by York Masons. In one of the latest of the minutes of the Grand Lodge of all England it is declared that this ancient body "comprehended five Degrees or Orders in Masonry;" the (1) Entered Apprentice; (2) Fellow Craft; (3) Master; (4) Royal Arch; and (5) Knight Templar. This was in 1780. Looking at the jewel in question it will be observed that there are four steps in the ladder leading to the Passion Cross, which is the Templar emblem. The square, triangle, crossed swords and crossed keys are of course all Masonic emblems, as also is the All-seeing eye, but the crown has no Masonic significance that I am aware of.

A short time since I sent a sketch of this jewel to our learned brother, Bro. J. P. Bell, Esq., of Hull, Deputy Prov. Grand Master of this province, and his comments upon its probable origin are so well worth presentation that I think you may like to insert them in the MASONIC MONTHLY. He writes:—

"Before being told the date of the jewel which represents a singular, but not incongruous combination of emblems, I had conjectured that it was most probably a jewel of office worn by the President or Master of some loyal and social club or society about the year 1792 or 1793. I believe many such associations were formed about that time with the view of counteracting the bad effect of other societies in existence at the same period, which were of a disloyal, seditious, and revolutionary character. A spirit of tumult, disorder, and lawlessness at that time had been excited in England by persons acting in concert with others, in France especially, and in other parts of the continent. Clubs and societies were established under the names of 'The Society for Constitutional Information;' 'The London Corresponding Society;' 'The Revolution Society;' 'The Friends of the People;' etc., etc., for the purpose of disseminating the principles of the French Revolution. Several of them were in active correspondence with the leaders of the Jacobin clubs in Paris.


IMPROV'D ORDER OF OLD FRIENDS
G
A

"In October, 1792, the French National Convention decreed that the crown, sceptre, mace and seals should be broken and carried to the Mint; and I find that towards the close of the year (viz. on the 20th November) an *association* was formed in London by several gentlemen in support of the Constitution, against Republicans and Levellers John Reeves, Esq., was appointed chairman. On the 5th Dec., in the same year, at a numerous meeting of merchants, bankers and traders of the City of London (3000 persons being present), at Merchant Taylors Hall, resolutions were entered into expressive of their firm attachment to the Constitution of the country, and their determination to support the same; upwards of 8000 of the most respectable inhabitants of the city subscribing to this declaration.

"Besides the formation of the loyal and patriotic clubs I have named, almost all the counties, cities, and towns in Great Britain presented addresses to His Majesty (George the Third), returning thanks for the royal proclamation against seditious writings, and expressing their loyalty to the King and their determination to support the Constitution as by law established.

"On referring to Preston, I find that it was at this eventful period that the Prince of Wales (afterwards George IV.) was elected Grand Master of Masons. Although elected in November, 1790, His Royal Highness was not installed until 2nd May, 1792. During that interval there is no doubt that the Masons would, in various ways, demonstrate their affection for their Grand Master, their loyalty to their Sovereign, and their determination to maintain and uphold law and religion. In short, as Preston says, 'to show their attachment to the King and Constitution, which the laws of the Order enjoined.'

"Taking all these circumstances into account, we may, I think, fairly conjecture that a number of good brothers and true patriots finding that they could not carry their religion and politics into their respective lodges, determined to form a society or club, the rules of which (in these respects) were not so circumscribed as those by which the Masonic Order was governed; and we can easily imagine them and their friends (not necessarily all Masons) forming a society in antagonism to these democratic associations I have named, and giving it the appropriate title of 'The Improved Order of Old Friends.' We may imagine how full of loyal and constitutional feeling their speeches and doings would be in those troublous times.

"The jewel of the Chairman or President is, by its symbolical character, evidently intended to represent the tenets and principles of the Order, which I have no doubt was instituted for the purpose of counteracting the infidelity, disloyalty, and lawlessness of that particular period. The All-seeing-eye, the cross, the crown, and the

cross swords are very significant. I can, however, hardly understand the meaning of the ladder with its *four* steps. I presume the letters G and A in the centre of the six pointed star (or double triangle) are intended for the initials of the Grand Master, *George Augustus.* The crown would have reference to the King (Geo. III). Taken altogether, it is a curious and interesting jewel, and I shall be glad some day to hear if any, and what further, conjectures can be furnished with regard to its history."

ÆSTHETICAL.

THE dim light shone upon the wall,
Upon a youth, who, lank and tall,
Stood gazing with enraptured eyes
Upon a word, writ in this wise,
Æsthetical.

A maiden with ecstatic eyes,
A teapot held, a wondrous prize,
With reverent lips she pressed a kiss
On lily white and murmured this,
Æsthetical.

"Dear Algernon, O do not rest
Till you've attained a height so blest
As this!" He tremblingly replied,
"No other word I'll know beside,
Æsthetical."

An old man said, with vulgar taste,
"Break up your pots, and do not waste
Your time on ghastly blues and green."
Yet still I answered, quite serene,
"Æsthetical."

When in my grave alone I lie,
And wanderers come passing by,
A voice shall hover in the air
Breathing the oft-repeated prayer,
Æsthetical.

A MASONIC ADDRESS.

WE have thought it well to give, in the original language, Bro. Stoppani's most eloquent address, as delivered at the Installation banquet of the St. Ambrose Lodge. In fear of any misunderstanding of our English views on such an important point, we think it well to subjoin here an explanatory "leaderette" anent the same remarkable speech, which appeared in the *Freemason* of November 11th.

"We call special attention to an eloquent address by Bro. Stoppani, delivered at a recent meeting of the St. Ambrose Lodge. Bro. Stoppani is, we understand, a distinguished barrister in his own country (Switzerland), W.M. of the Lodge at Lugano, and a near relative of the well-known historian, Merle D'Aubigne. Certainly his address betrays all the marks of great eloquence and of a very cultivated mind. In its general aim and scope we most fully concur, and are glad to think that so admirable a testimony to the value and importance of Freemasonry was delivered by a Swiss brother in an English lodge. It is a proof of the Cosmopolitanism of Freemasonry, striking and effective, which none can gainsay, and none can ignore. For fear of any misunderstanding, however, whether on the part of friends or foes, we think it right to add that, according to our English teaching, which we venture to deem the soundest and the safest of all, Freemasonry is not a religion, and cannot be a religion, in the true sense of the word, to us. Such is an idea very popular on the Continent, but never accepted in England. Freemasonry is an admirable, and tolerant and beneficent Fraternity, inculcating all Divine morality, as found in God's Holy Word, and advocating necessarily, in its most extensive application the Divine message of "Goodwill, Affection, Charity, and Sympathy" for all the children of the dust. A loyal Institution to the Supreme Government ever, it keeps away from all plots and conspiracies against the State, always seeks to obey law and preserve order, and to extend the benign principles of liberty of conscience and toleration of opinions to all as well within its own fold, as on the surface of this wide world. We, however, as all others, our readers now and the hearers then, cannot fail to be struck with the effective words of Bro. Stoppani, and we heartily thank Bro. Dr. Ramsay, W.M. of the St. Ambrose Lodge, for favouring us with a copy of our excellent foreign brother's kindly and eloquent address."

W. M. et tres chères frères:—Je regrette de ne pouvoir vous parler dans votre langue, car j'aurais aimé faire comprendre á chacun de vous, la joie et la reconaissance qui remplissent mon coeur en me trovant au milieu de vous, et en voyant la manière vraiement fraternelle avec laquelle j'ai étè accueilli par tous, et avant tout par le W. M. de votre Loge, Doctor Ramsay.

Depuis que j'ai mis le pied sur cette terre hospitalière, partout où j'ai rencontrè un franc-maçon, dans les Loges comme dans le monde profane, partout j'ai trouvè un accueil fraternal, partout j'ai été reçu et traité comme un vieil ami, comme un membre de la famille, comme un véritable frère.

Il m'est doux, chers fr., de constater que la maçonnerie anglaise pratique avec une telle largesse et avec une si grand sincérité le principe qui est la base de la franc-maconnerie, la Sainte Fraternité.

C'est en appliquant toujours et partout ce principe que la franc-maconnerie dont la vraie origine se perd dans la nuit des tems, a pu défier le cours de tant de siècles,—survivrè à tant de sectes politiques et religieuses qu'elle à vu naitre, prospèrer, dècliner, et disparaitre,—qu'elle a pu triompher de tant de persecutions, et qu'elle a pu s'etablir dans tous les angles de la terre.

C'est que la franc-maçonnerie est une rèligion basée sur des principes éternels qui trouvent une ècho dans toutes les consciences honnêtes. C'est la Réligion de la vertu, du travail, du devoir, de la fratérnitè du progrés, du perfectionnement materiel et moral de tous les hommes, sans distinction de race, de couleur, de secte, ou de nationalité.

Conservons intactes ces principes; professons les partout; dans nos temples comme dans le monde profane, et nous aurons rempli notre devoir. Professons sincèrèment notre culte pour l'amour fraternel et pour le perfectionnement de tous, et nous pourrons dire d'avoir apporté, comme doit le faire tout bon ouvrier, notre pierre au grande édifice auquel nous sommes appelès à travailler.

La maçonnerie comme toute institution humaine, peut avoir à remplir des devoirs differents selon les pays dans lesquels elle à bâti ses temples. Sa tache peut devenir plus ou moins difficile selon les contrées dans lesquelles elle à fondé ses ateliers. Mais les principes qui la guident, vertu, travail, progrès, et fraternite, sont partout les mêmes. C'est là ce qui fait sa force, sa grandeur, son mérite.

En Angléterre la maçonnerie peut marcher la tête haute et toutes voiles au vent; car vous, ch: freres Anglais, vous avez tout pour vous. Votre drapeau national a parcouru le monde en recueillant partout des lauriers. Des plaines glacées de la Russie aux sables ardents de l'Afrique, à Balaclava comme à Tel-el-Kebir la victoire à couronné le courage de vos soldats et la politique de vos ministres.

Les richesses du monde entier affluent dans vos ports. L'industrie ne trouve dans aucun autre pays des E'tablissements aussi prospéres, des ouvriers aussi habiles. Dans aucum autre pays l'autorite, et la loi ne sont mieux respectées qu'en Angleterre. Votre Gouvernement donne à tous cityon toute securité pour sa personne, sa propriété ses droits; et favorise l'instruction du peuple, le bien être des classes moins aisées; il est le premier à défendre au dedans comme au de hors vos libertés.

Vous avez tout: gloire, richesse, commerce, industrie, ordre, liberté. Vous avez un Gouvernement qui travaille comme nous au bien être et au perfectionnement de toutes les classes sociales.

Dans ce pays ci la Maçonnerie trouve un chemin uni, doux, facile, et elle y peut travailler, au milieu des fêtes et des banquets, à la grande oeuvre de la Fraternité.

Mais n'oublions pas qu'il est d'autres pays òu la Maçonnerie ne peut s'établir et prospérer qu'en se frayant, comme un torrent impetueux un passage au milieu des obstacles de toute nature, Il est des pays où predominent des classes privilegiées qui prétendent confisquer à leur bénéfice le Gouvernement des peuples et la direction des consciences. Là la Maçonnerie est considerée comme un ennemi.

Il est des pays où les autorités civiles et ecclesiastiques representent et considerent la Maçonnerie comme un oeuvre diabolique, comme une sociètè fondée pour apporter partout l'incendie, la guerre, l'immoralité, la discorde; enfin pour assurer sur cette terre le triomphe du vice.

Dans ces pays là la Maçonnerie se trouve nécessairement par la force des choses, je dirai même contre sa volonté, dans un etat de lutte perpetuelle.

Car on ne peut parler de liberté et d'egalité sans rencontrer l'opposition de ceux qui ont besoin, pour vivre, de conserver leurs priviléges. On ne peut fonder des Ecoles sans ètre forcés de combattre ceux qui pensent que la meilleure manière de bien gouverner c'est de maintenir le peuple dans l'ignorance. On ne peut parler d'emancipation des consciences sans soulever les imprecations de ceux dont le royaume est basé sur la superstition.

On ne peut parler de progrés de l'humanité sans froisser les interêts de ceux qui out pour but de faire marcher l'humanité rebours. On ne peut parler de Fraternite sans subir les attaques de ceux qui afférment que tous ceux qui ne pensent pas comme eux sont d'avance voués à une damnation eternelle. Dans ces pays lá, la Maçonnerie doit lutter, sous peine de manquer à sa mission. Sa lutte n'est pas violente, n'est pas corporelle; c,est une lutte constante, une lutte de tous les jours.

C'est la lutte de la lumierè contre les ténébres.

Si nous étudions l'histoire de la Maçonnerie dan les derniers siècles, nous voyons qu'elle à toujours été acceptée et reconnue, quelque fois

même protegée, par les gouvernements liberaux : toujours combattue par les gouvernements despotiques.

C'est la loi. Du moment qu'elle veut faire triompher partout la liberté, la vertu, la justice, le progrés, la Fraternité, elle doit rencontrer l'opposition de tout gouvernement professant des principes opposés.

Qu'elle sache lutter sans s'éloigner jamais de son principe, qui est l'amour du prochain et la Fraternité de tous les hommes de bonne volonte ; et elle triomphera.

Que majestueuses et paisibles comme la "Tamise" elles courent au milieu de rives peuplies par des vaisseaux portant les richesses du monde entier ; ou que rugissantes et impétueuses comme l'"Adige" elles rencontrent sur leur chemin des obstacles de toute nature, ses eaux arriveront également à notre mer, qui est la grande Fraternite du genre humaine. La elles trouveront la paix et le repos.

La Maçonnerie n'est ni une société politique, ni une société religieuse, elle est une religion a soi ; la religion de l'amour fraternel, que doit servir de base au perfectionnement matériel et moral de l'humanité

Que tout homme libre, de moeurs honnêtes et de bonne volonte travaille à cette grande oeuvre, et la Maçonnerie aura rempli sa tache. Les peuples ne tarderont pas à en reconnaitre les bienfaits.

Jai eu bien de fois, l'occasion, la consolation, de voir, en Suisse, en Italie, en France, comme je le vois en Angleterre, que malgre la guerre, qu'on nous fait dans certains etats ; malgre les calomnies dant on nous accable, il suffit de dire "c'est un franc-maçon, pour qu'on dire c'est un honnête homme."

C'est lâ la meilleure recompense que nous pouvions esperer.

Voila W.M. et tres chers freres M. voila comment je comprends la Franc-maçonnerie, et les applaudissements avec lesquels vous avez souvent interrompa mon discours me font voir que ces sentiments sont partages par vous. Je n'en dontais pas.

En rentrant dans mon pays je me ferai un devoir de rendre compte à mes freres de l'accueil fraternel dont les franc-maçons d'Angleterre m' ont honoré, et dont je renouvelle ici mes remerciements bien sincerès.

Avec ces sentiments permettez moi ch: freres de porter mon "toast," a la Fraternité, á la prospérité de la franc-maçonnerie universelle, et én particulier à celle de la Loge de St. Ambrose, de son W.M. et des ses officiers.

CURIOUS BOOKS.

BY BOOKWORM.

No. V.

A CURIOUS Book is "Stella Nova," "A New Starre," &c. Preached before the learned society of Astrologers, August, 1649, In the Church of S. Mary Alder Mary, London. By Robert Gell, D.D., Minister of the Word there. London: Printed for Samuel Satterthwaite, and are to be sold at his shop at the signe of the Sun, on Garlick Hill, 1649.

The date of the sermon is three years after Elias Ashmole's initiation at Warrington, but there is no mention of him in it (as there is in Carpenter's address, 1657), nor any allusion to Rosicrucians, except that the preacher terms the body he is addressing the "learned societie of Artists or Students in Astrologie."

In the sermon he addresses "the learned Society of Artists," and gives a very interesting history, (if a little fanciful), and a learned defence of astrology. His sermon is, of course, a purely Christian sermon, delivered in a City church, and is another evidence, if evidence be needed, that an Hermetic Society in 1649 was flourishing and in numbers in the City of London. What its influence on, or connexion with, eighteenth century Freemasonry is another matter, on which I need not enter here.

In Elias Ashmole's diary for 1649, we find this remark: August, "The Astrologers feast at Painters' Hall, where I dined." He does not mention the attendance at church.

Elias Ashmole was "made a Freemason," as he says, at Warrington, October 16th, 1646, and on the 14th February, 1647, attended the Mathematical Feast, at the White Hart, in the Old Bailey. In 1645, Elias Ashmole made the acquaintance of the well-known Sir John Heydon. It was in October, 1646, that he made the further acquaintance of William Lilly, through Jonas Moore and John Booker. He next mentions the Astrologers' Feast, August 1st, 1649, and October 31st the same year. August 8th, 1650, he says: "I, being at the Astrologers' Feast, was chosen steward for the following year." August 14th, 1651, he mentions the "Astrologers' Feast at Painters' Hall, London." He mentions the feast again March 18th, 1653; and he again alludes to it August 22nd, 1654, but not in 1655, though again August 29th, 1656. It is not recorded in 1657, though Car-

penter's address, dedicated to him, is printed in that year, nor in 1658; but he mentions it, however, in 1659, as well as the Antiquaries Feast, July 2nd, that year. Ashmole does not mention the Astrologers' Feast again until July 13th, 1682, when it was "restored by Mr. Moxon." It was that year that he attended the meeting of the "Fellowship of Freemasons," March 10th, at Masons' Hall.

On the 29th January, 1683, he tells us the Astrologers' Feast was at the Three Cranes, in Chancery Lane. Mr. Edward Denny and the Town Clerk of London were stewards. This is the last time he mentions it.

I have thought it well to remind my readers of this fact, though Bro. Rylands has previously alluded to the subject in his exhaustive articles on Ashmole, as the connexion of Ashmole with Freemasonry and Astrology at the same time is a very remarkable coincidence.

THE RUINED CITIES IN CENTRAL AMERICA.

BY T. C. EASTWOOD.

THERE is, in the minds of men, a desire to become acquainted with the history of their ancestors in times when civilisation was in its infancy, and the arts and sciences were known only to a few, or were still in an embyro state. In taking a retrospect of such times we feel it to be difficult to realise that among the few names that have been handed down to us, there were the many who, working out the plans laid down or schemes propounded, brought them to a successful issue, and so rendered the names of the planners and schemers worthy of a place in the roll of history? At the same time a feeling of sadness steals over us as we read of nations and dynasties, whose names alone serve to show they once had a place in human affairs, and of cities, whose sites are at this time disputed, where learning flourished, and whose scholars and warriors left their treasures and their conquests a legacy to the generations yet unborn? The question arises: Shall we, too, pass away; and the places we occupy become obliterated, or so crusted with age as to become dim and obscure to the scholar who shall in his turn attempt to decipher our history? Everything in this world is subject to decay, and we feel we are not exempt from this unalterable law. In the history of the Old World we read of cities with whose name and teaching classic learning hath made us familiar,

and of men whom heroism and endurance hath rendered illustrious; but the sites of those cities are disputed points with the antiquarian, and the heroes are veiled with a mythic halo which makes their reality more than doubtful. Ancient Jerusalem, like Pompeii and Herculaneum, lies many feet below the foundations of Jerusalem as it existed in the time of our Lord; and these in their turn are discovered to be far beneath the surface, as the builder is seeking a foundation for his erections in the city of to-day. Nineveh, the city of palaces and hanging gardens, the resort of nobles and warriors, the scene of sensual pleasures and enjoyment, according to the predictions of the prophets fell into ruins, and the dust of centuries so far effaced all traces of her high standard of civilisation that the armies of Alexander tramped over her sepulture, ignorant of the fact that the Queen of Cities lay beneath their feet; and in more modern times the armies of the First Napoleon encamped there, unconscious of what lay beneath them. Of all these old cities—Troy, Babylon, Tyre, Sidon, etc.—Damascus alone remains. But in these reflections, tinged though they be with gloomy thought, there is a something to work upon, and the skill of a Layard or a Rawlinson suffices to bring to light the hidden mysteries of the past, and to draw aside the veil which enables us to see the life and actions of those who then lived, and worked, and thought.

But in the New World, as we term it, across the Atlantic, we have no such system to work upon. For many centuries it was, to the inhabitants of the Old World, an undiscovered, an unknown land. Ancient legends, old and obscure even then, spoke of the hardy Norsemen, and the Vikings of Norway, Denmark, and Sweden, who had been driven in their war ships, by adverse winds and stormy weather, across the great waste of waters to a fertile land, rich and luxuriant, fitted for the habitation of men, and they called this fairy land Weinland. Since the discovery of America, these legends have been divested of their fabulous surroundings, and it is now thought that our Northern ancestors must have reached the river Hudson, and the site of the present city of New York. For, according to the story, they sailed up a river, along whose banks grew trees and vines, from which hung clusters of grapes; but though a very paradise their hearts yearned for their Northern homes, with its keen biting frosts and searching snows. It is evident that they returned, or these legends would never have been transmitted to us. But these accounts give us no account of any interview with the inhabitants of these fertile shores, though the legends are invested with a mist of cruelty and crime. It might be that this part of the New World was unpeopled, or only visited occasionally by wandering tribes of Indians,

Years passed over, nay centuries, and these legends were forgotten or shelved, for stirring times were in store for the Old World, and the dim recollections of Weinland faded away. There was work of an important kind for the Northern warriors; dynasties to found, conquests to be made; and the Goths and Vandals made their influence felt as they shook the highly-polished and sensitive Roman kingdom to its very foundations.

But had they passed on to the South, instead of retracing their steps, they would have met with a nation of highly civilised people, who were not only supplied with the necessaries of life, but also possessed no mean share of its luxuries, both as regarded the palate, the ear, the nose, and the eye; palaces of a novel architecture, unknown to the Old World, surrounded by gardens filled with flowers of ravishing scent and gay with the most gorgeous hues; the roofs of the buildings glittering with gold, and fountains of pure water which cooled the air. Lofty trees bent their grateful shade to screen those who walked therein from the burning rays of a tropical sun. It remained for Christopher Columbus to rediscover this El Dorado on scientific principles; for Amerigo Vespucci to perfect his discovery; and for Pizarro, Cortez, and other Spanish warriors to lay waste and plunder these magnificent cities, to destroy their people, and to bring war and desolation where formerly had reigned peace and plenty. But when the Spaniards found these people they did not pretend to any remote antiquity, Montezuma being the ninth sovereign or cacique who had governed them since their establishment as a nation. Their religion was of a strange character; being sanguinary, human victims were offered to propitiate a malevolent demon, or to obtain the favour of some more beneficent Deity. Their temples were built like a truncated pyramid, formed with five terraces, and ascended by broad flights of steps. The base of one dedicated to Tezcallopica was 318 feet, and its perpendicular height 121 feet. On the top were placed the sacrificial stone and the statues of the gods, among which those of the sun and moon were of colossal dimensions, and covered with plates of gold. Around the main building was a wall of hewn stone, ornamented with knots of serpents in *bas relief*. Everything belonging to the Mexican nation was of the most gigantic character, magnificent in structure and imposing in appearance. The building assigned as a residence to Cortez and his countrymen was a palace built by the father of Montezuma, and large enough to accommodate all the Spaniards and their Indian allies. But the history of Mexico and Peru, with the cruel devastating work of the Spaniards, are matters with which W. H. Prescott, in his histories, has made us more or less familiar. In fact, the deeds of the Spaniards, and the

noble enduring of the Mexican and Peruvian races, have been made great capital of by both dramatist and novelist.

We have called the subject of this paper "The Ruined Cities of Central America," but do not mistake the meaning as applying to towns or districts in ruins, but to buildings of colossal structure, showing great architectural design, and evidencing knowledge superior to a barbaric people. These ruins are discovered in the depths of forests, far removed from the modern dwellings of the Mexican people. These structures have doubtless been temples erected in honour of some deity, or the residence of kings, chiefs, or nobles amongst a highly civilized race, who flourished in those parts ages before the discovery of Weinland by the hardy Norsemen and sea rovers, or the discovery on scientific principles by Christopher Columbus; for we are told these ruins stand in the interior of vast forests, where the axe of the pioneer had to be used to cut a way through the climbers and creepers that had made an almost inpenetrable barrier. These ruins were unknown to the people of the adjacent district, and in this solemn solitude, 'mid giant trees, stand these memorials of a past and entirely unknown people. These buildings are in the province of Yucatan, and were known to a few Indians as "Las Casas de Piedra" (the stone houses).

Botanists tell us that the trees which grow in these deserted ruins are of second growth, their predecessors having grown, flourished and decayed. Now a place must be neglected and little frequented if grass grows in the streets, but if herbs and shrubs grow therein the place may be considered deserted altogether; and if high and long-lived trees grow, flourish and decay, and similar trees succeed, how long is it since the arm of the workman wielded the hammer or guided the chisel as he sculptured the strange and eccentric figures and shapes which embellish the stone lintels and facings of these wonderful buildings? It would exceed the limits of a single paper to attempt to follow out all the theories, conjectures and theses that might be written on this subject. I can do no more than follow out the opinions of those who have examined the subject. In the American Magazine, "The Century," Edward S. Holden, in an article on the "Hieroglyphs of Central America," gives a solution of these mysterious figures, to a certain sense satisfactory, inasmuch as they form a key to the reading—a series of meanings to letters in stone. They point to a system of mythology, or a kind of Pantheon, pointing to apotheoses or incarnations of certain deities, who were objects of worship to these primitive people. Though this solution be correct, it throws no light on the history of the mysterious past. There are no records of battles fought or victories gained, and prisoners led in captive triumph, like those described in

Egyptian stones and Assyrian marbles, deciphered and laid open to tell the history of a nation that has been absorbed in the dim and obscure past. In these hieroglyphs we have the "Rain God," a figure blowing through a tube fierce winds and huge storms; the Maya, or "War God," who is represented as a figure armed with certain weapons of an offensive and defensive character, and other sculptures are all of a religious aspect. The same writer also institutes a comparison between Copan and Palenque, but that is not to the purpose of a short essay, and would lead to a volume of reasoning ere we could be satisfied that they were identical or two distinct races. Palenque is in Mexico, and Copan in the province of Honduras; and for the distance between the two places there is a remarkable similarity between the hieroglyphs of the one with the other. This would prove the existence of a powerful people whose territories covered an immense area of ground, and must have been well-circumstanced in the affairs of this life. That they have been a warlike people is evidenced by the "War God" in their Pantheon, but no hieroglyphs serve to speak of their warlike operations. Copan, in the Province of Honduras, is rich in these ruins, for they extend two miles on the banks of the river, and how far they reach into the depths of the forest has not been ascertained. The most complete building known is the Temple; various pyramidical structures are connected with the walls, two of which seem to have served as the right and left pillars of the doorway; the southern wall begins with a flight of steps, about thirty feet high. At the south-eastern extremity of the wall is a massive pyramidical structure, 120 feet high on the slope. To the east of this are the remains of other terraces and earthen pyramids, and a passage twenty feet wide, which seems to have led to a gateway. The range of the walls, running from south to north, continues at a distance of about 400 feet, and then turning at right angles to the left, runs again southwards, and joins the other extremity of the river wall. Within the area enclosed in these walls are other terraces and pyramids 140 feet high on the slope, enclosing two smaller areas or courtyards, one of which, situate near the eastern boundary wall, is 250 feet square, and the other, close to the river wall, 140 feet by 90--both being 40 feet above the level of the river, and accessible by steps cut in the sides of the sloping walls that enclose them. Down the sides of all the walls and pyramids, and covering the ground of all the quadrangular enclosures, are innumerable remains of sculptures, some still retaining their original position, others forming heaps of fragments, among which, however, many blocks are remarkably well preserved. Half-way up the sides of one pyramid are rows of death's-heads of colossal proportions; but which, from their peculiar con-

figuration, are supposed not to typify the human race, but to be the skulls of monkeys—this supposition being strengthened by the fact that among the fragments that lay strewn about the foot of the pyramid was found the effigy of a colossal baboon or ape, bearing a strong resemblance to the animals of the same species sculptured on the great obelisk from the ruins of Thebes, which now graces the Place de la Concorde, in Paris. Among the fragments on the ground were also several human heads carved in bold relief, and conveying the impression that they are intended to represent some persons high in favour and position. These form an exception to the figures in some of the the ruined buildings in Central America, being unencumbered with the extraordinary head-dresses which distinguish those in other cities. Traces of colour are still visible, indicating that like many nations of the Old World these sculptures had been painted to represent natural life. I may add, before I leave this part of the subject, that the sculptures are said generally to equal those of the finest Egyptian marbles, but in many instances the execution is rude.

The Palace of Palenque is a tower built of stone, thirty feet square at the base, and three storeys high. The purpose for which it has served is difficult to divine, there being no visible means of ingress. Within the precincts of the palace there are several detached buildings much ruined, and the character of which it is consequently difficult to define. From the door of the inner corridor on the front side of the building, a flight of stone steps, thirty feet broad, leads down into the principal courtyard, a rectangular area eighty feet by seventy; and on the opposite side is a similar flight corresponding with a corridor in the interior of the building. On each side of both these flights of steps are sculptured *bas-reliefs* of human figures, grim in appearance, nine or ten feet high. Some are standing; others kneeling; others seated cross-legged; and the greater number have one or both hands pressed against the breast, as if expressive of suffering, which is depicted in some of the upturned faces. Their forms are uncouth, and proportions are incorrect; but there is a certain force of expression in their countenances and attitudes which renders them interesting even as specimens of artistic skill. A peculiarity in these figures is the form of their heads—flattened behind and elongated on the top—betraying some affinity to the customs of the North-American Indians of the present day, who alter the form of the head by pressure in infancy. A very able article in "The Century," formerly "Scribner's Monthly," has to a certain extent solved the mystery of the hieroglyphics, and the writer thereof submits a kind of table by which he reads the sculptured stones of the Palenque Cross, and does it pretty much on the principle adopted by Major Rawlinson in deciphering the Rosetta stone, and

other stones in Egypt and Assyria, but, as we have before noted, they are but a guide-book to the religious ceremonies and worship of this ancient race.

With regard to the living testimonies which serve to shed some faint light upon the strange extinction of civilization throughout so vast a region, they are slight, but not devoid of significance. Among several of the Indian tribes there exist traditions of their having migrated originally from the west, and of hostile collisions with people in fortified towns, who were defeated by their ancestors: a repetition of the Goth and Vandal exploits in the Old World. Among the Delaware Indians, a story or legend states: "The great race of the Lenni-Lenapi inhabited a territory far to the west, many centuries ago, and they, when migrating in on easterly direction, came upon a numerous and civilised people, called the Alligewi, occupying the country on the eastern banks of the Mississipi, dwelling in fortified cities. Having applied to this people for permission to cross the river, that they might continue their route eastward through their territory, the demand was at first acceded to, on condition that the Indians should not make settlements within their boundaries; but subsequently it would seem repented of, for while crossing the Indians were attacked by the Alligewi. A fierce battle ensued, and the Lenni-Lenapi being reinforced by the Iroquois, who were also migrating in an easterly direction, they made such fierce and repeated assaults upon the Alligewi that they abandoned their towns and territory, and fled down the banks of the river." The traditions of the Iroquois corroborate this tradition, and earthworks and mounds in that direction are asserted by the Indians who dwell there to have been erected by a people who at an early date were exterminated by their forefathers. Such is the legend that bears the probability of being a true story; and at a time when the world was young and the Old World's history was buried in the mists and fogs of prehistoric times.

THE HAMILTON MANUSCRIPTS.

MUCH controversy has been aroused, and much pain created by the sudden announcement that this almost priceless collection of MS., priceless to us as inherent value and national interest, has passed away into a foreign collection. Many remarks have been somewhat freely made as to the parsimony of the English Government and the liberality of the Prussian Treasury Department in such matters; and comparisons have been hazarded equally liberally as to

the large sums spent easily on warlike demonstrations and the small amount grudgingly contributed towards peaceful developement and the encouragement of artistic and æsthetic life amongst our English people. We venture that such theories and all such censures are somewhat premature and partial, and certainly not marked by our usual English fairness and kindly spirit of thought and dealing.

It was impossible for the authorities of the Museum and the Treasury to know anything about a private negotiation, conducted entirely with secrecy, towards a much desired consummation. Neither was it possible for them to anticipate the normal announcement of a sale, by a liberal offer, to prevent either other governments or a foreign Institution from stepping in and securing that great prize, this unrivalled collection.

It may be true, as a matter of fact, that in questions of art and the like, the Government of the day is somewhat backward in appropriating the public money for tempting purchases and literary acquisitions. Many such offers previously the English Government has, no doubt, perhaps unwisely hesitated to avail themselves of, but in this instance no blame can attach to anyone, as the transaction was purposely conducted with "tyled doors."

Much as we regret the transference of so many irreplaceable and unique specimens of archæological art and historical importance to a Foreign Museum, we know that, at any rate, under the especial and cultivated patronage of our own Princess Royal at Berlin, these earnest treasures will be warmly received and duly appreciated. Let us hope that the English and Scottish National MSS. may yet be preserved to England.

As a matter of literary interest, we have thought well to preserve a record in our MASONIC MONTHLY, as so effectively narrated in the *Times* of November 4th, of the MS. and art treasures contained in the Hamilton Collection. They are truly unique, as we have said before, and the real value none can affect truly to estimate.

The manuscripts may be divided into three classes—1. Those which are specially valuable from an artistic point of view. 2. Those which have a particular antiquarian and critical value. 3. Those whose interest is historical and literary. Above all others in the first class must be mentioned the manuscript of Dante's "Divina Commedia," written in the fifteenth century, and illustrated with upwards of eighty drawings by the hand of Sandro Botticelli. This priceless volume may, without exaggeration, be described as the most valuable manuscript in existence from its artistic interest, for it stands alone as an example of a literary work of the first order, illustrated by an artist of the highest rank.

Next may be mentioned a missal executed for Pope Clement VII. shortly before his elevation to the Pontificate. This splendid volume is esteemed as the work of the exquisite, but almost unknown artist Antonio da Monza, who flourished at Milan at the end of the fifteenth and beginning of the sixteenth century. The caligrapher was Ludovico Vicentino, well known to bibliographers as the author of a work on the art of which he was so great a master. The illuminations consist of thirteen large and nineteen small miniatures, besides twenty-eight full-page borders of surpassing beauty of execution. The whole volume is in perfect preservation and in its original binding. Another truly splendid volume is a Bible of the fourteenth century, decorated with two hundred and ninety-seven exquisite paintings, besides a hundred and twenty-seven smaller miniatures, and one hundred and thirty richly illuminated borders. This grand book posseses the unusual distinction of bearing the name of the artist, John of Ravenna, which is thus given on the last leaf—

"Hujus biblie scriptor
Eterne sit vite possessor,
Cujus nomen habetur
De Ravenna magister Johannes."

Another splendid and truly royal volume is the works of Horace, written and illuminated in the first years of the last decade of the fifteenth century for Ferdinand I. King of Naples. This beautiful book is attributed to Marco Attavanti, *miniatore* to Leo X. A psalterium of the eleventh century is a volume of extreme interest for the early history of art, containing as it does 200 drawings in colours of a remarkable character, the work of an English or Norman artist.

Petrarch has been much more frequently than Dante the subject on which *miniatori* have delighted to exercise their art, and the former of this collection was happy in securing one of the finest ever made. It is a large folio volume containing the poems of Petrarch, with the Commentary of Francisco Philelpho, and it was under the care of the commentator that this superb manuscript was completed. It has twelve gorgeous pages, the subjects being enclosed within borders of very beautiful design of the Florentine school of the fifteenth century.

Among the French manuscripts, "Les Illustres Malheureux de Jean Boccace is specially remarkable both for the beauty of its execution and its perfect condition. It is enriched with eighty-four miniatures, nine of which are of a large size, and the whole of them finished with consummate skill. This noble work is dated 1409.

The "Roman de la Rose" is a work of which a very large number of manuscripts exist, but probably no other surpasses that contained

in this collection for the number of the miniatures, no less than 100, or the delicacy of their execution. This beautiful book is esteemed to have been made little, if any, later than the lifetime of the author, Jean de Menn, who died in 1364. A French translation of Diodorus Siculus is remarkable as being the identical copy presented to Francis I. with his monogram impressed on the sides of the binding. The first page represents the King seated on a throne, surrounded by his courtiers and his three sons (the Dauphin Francis, afterwards married to Mary Queen of Scots, Henry, afterwards Henry II. of France, and Charles, Duke of Orleans). The painting is a *chef d'œuvre* of the French art of the period from its perfect finish, and the detail is carried out with the greatest minuteness.

In such a library of manuscripts we naturally expect to find some fine specimens of that favourite work on which illuminators were so wont to spend their best efforts—viz., the "Hours of the Blessed Virgin." There are no less than twenty-seven examples of this book, several of which are of unusual beauty and excellence. A French "Heures à l'usage d'Anges" is indeed a gem of its kind, ornamented with thirty-eight miniatures of exquisite finish. This volume belonged to the library of the Cardinal de Soubise, and is described on the fly-leaf as "Superbe Manuscrit, le plus beau de la Bibliothèque de Soubise." It is in the old red morocco binding, with the Soubise arms on the side and back. Another manuscript of the "Horæ Beatæ Mariæ Virginis," though coarse and rude in its execution, has a great historic interest from having been executed for Isabella of Scotland, daughter of James I. of Scotland, married to Francis I., Duc de Bretagne, October 30, 1442. The first miniature represents the Duchess Isabeau on her knees, her robe biparted with the arms of Brittany and Scotland. Between the Office for the Dead and the Hours of the Angels the scribe had left seven pages blank, which are filled up with prayers in the autograph of the Duchess Isabeau herself. Another volume of a similar character, but of surpassing beauty of execution, is an "Officium Divæ Mariæ Virginis," adorned with twenty-nine very beautiful miniatures by an Italian artist, or possibly by a French artist who had studied in Italy. Independently of the beauty of the paintings this book is altogether so daintily got up, the vellum of the finest texture, and the preservation so spotless that it might have been completed but yesterday. An exquisite binding by Derome, with dentelle borders on the sides, makes this splendid volume all that can be looked for in such a book.

The foregoing articles do not by any means exhaust the works of interest in the first division, the difficulty being rather to choose from among so many which to describe, than any lack of others worthy of description.

In the second division, first and foremost, we must regret the loss to the country of a volume which came here under circumstances of the highest interest, and which we lose again, after an interval of a little more than 350 years. This is nothing less than a manuscript of the Gospels in Latin, dating from the seventh century, and written in golden uncial characters on purple vellum. It is said that only three or four examples of such manuscripts are known, but what gives to this one so great an interest and value is the fact that it was presented to Henry VIII. by Leo X., on the occasion of conferring on him the title of Defender of the Faith. On the first page is the following inscription in letters of gold, surmounted by the Royal Arms of England:—

> "Fato servatus tibi sum, ter maxime Princeps,
> Te quoque servarunt aurea fata michi;
> Instaurata nitent per te sacra Dogmata heri;
> Aureus est author Christus ubique meus."

A Psalterium of the ninth century presents a peculiarity very rarely found. It is written in double columns, on the left side the Greek and on the right the Latin; but that which is most noteworthy about it is that the Greek text is written in Roman characters, thus helping us to a knowledge of the pronunciation of the Greek language at the time when the Byzantine Empire was in its literary glory. The date of the execution of this venerable manuscript is discovered in the Greek inscription in capital letters prefixed, showing that it belonged to the monastery of St. Ambrose at Milan when Peter II. was Abbott, who was created in 856 and died in 897. Another Psalter, second in interest only to the foregoing, is a folio volume dating from the seventh century and known as the "Psalterium Sanctæ Salabergæ." The writing is in uncial characters, and was done by the hand of the Abbess Saint Salaberge, who died in 655, for the use of the nuns of St. Jean Baptiste de Laon. In the creed are three remarkable variations from later versions—viz., (1) *natum ex Patre*; (2) omitting *Deum ex Deo* before *Lumen de Lumine*; (3) *Spiritus Sanctus ex Patre procedens*, not *ex Patre et Filio*. This venerable manuscript, more than 1200 years old, is in perfect preservation.

Biblia Latina. A grand manuscript of the tenth century. An inscription informs us that it was written by Aldibaldus the Monk, by command of Gulielmus the Abbot. The former name leaves little room for doubt that the manuscript is of English origin. The once warmly-disputed text of the three Heavenly witnesses, John, Epist. 1., c. 5, v. 7, finds no place here in the text, though a much later hand has inserted it in the margin.

A copy of the Gospels in Latin of the eighth century, from the

library of the Bendictine Monastery at Stavelot, in Belgium, is beautifully written in the characters known as "Minuscules Carlovingiennes." The beginning of each book is executed in letters of gold, and the first page of each Gospel is decorated in the style of the celebrated Missal of Charles le Chauve, preserved in the National Library at Paris.

Evangelistarium sive Evangelia IV. per Anni circulum. A Greek manuscript of the eleventh century, richly decorated with thirty-three miniatures by a Byzantine artist, painted in vivid colours on a gold ground.

Among the manuscripts of historic interest, the foremost place is occupied by a collection of English State papers, relating to the history of England and Scotland between 1532-85. It comprises upwards of 1200 documents and autograph letters, including several in the hand of James V. of Scotland, and Queen Margaret, sister of Henry VIII., and others, from nearly all the statesmen who moved in that important period of our history. We have reason to believe that it is not even now too late to secure these important papers for this country.

THE GRANGE.

BY J. TATLOW.

IS this much altered scene the place
I fondly fancied ne'er would change?
Here stands the bridge, and there I trace
The sombre outline of the Grange.

It looms against the azure sky,
With hoary walls no longer hid
By beech and elm, that, waving high,
Of old the pathways canopied.

Base is yon churl, whose shameless lust
For gold employed the woodman's stroke,
To bring those giants to the dust,
And spared not e'en the noble oak—

The oak that rear'd his lusty head,
  And watch'd the inmates come and go;
The infant born, the maiden wed,
  The feeble patriarch laid low.

No more he towers in greenage clad;
  For where he stood a sunbeam flits;
But oh! within my bosom sad,
  Where love's light dwelt, a shadow sits.

Time was when 'neath his leafy roof,
  As moonbeams play'd upon the sward,
I fondly kiss'd, without reproof,
  My darling's lips—that churl's fair ward.

Oft did we meet as though by chance,
  And little reck'd her guardian grim
That on the bard her loving glance
  Fell as it never fell on him.

Then life seem'd beautiful and free,
  And rhythmic as a perfect song;
No false note marr'd its harmony,
  Its chords vibrated to no wrong.

But dare I say what fate were best,
  Or seek to solve life's mysteries?
No, I must try to soothe my breast,
  And think—'tis better as it is—

'Tis well, perchance, her guardian's gold
  Seduced from us a trusted maid;
'Tis well, perchance, that Truth was sold,
  And Love's firm fealty betrayed.

For had her heart been mate for mine,
  She'd ne'er have yielded to his threat,
Nor, coward at a look malign,
  Sold Honour for a coronet.

REVIEW.

THE FREEMASON'S CALENDAR.*—THE COSMOPOLITAN MASONIC CALENDAR.†

THE annual appearance of these two useful handbooks reminds the Craft and Chivalric Masonry that another period of work has commenced in that yearly round of faithful duty and pleasant observance which makes up the normal existence of a world-wide Order of far-extending organizations. It is a very wonderful thing, when we come to regard it seriously and thoughtfully, is this Ubiquity of Freemasonry, and the universal spread of Fraternities, and Chapters, and Councils, whose basis is, after all, nothing but Craft Masonry. It is one of the great arguments in favour of the reality of historic claims and ancient origins, for all these various and differing bodies, that they all rest on the humbler idea and teaching of Craft Masonry.

It has been said hastily by some that this is a proof of partizan accretion, unhealthy growth, and untrue assumptions, in that all such grades and developements professed to emerge out of the earlier legends of the Craft. But those who so wrote formerly, and those who so contend to-day, have either not thought out where their premises are leading them, or have not realized the effect of evidence, whether direct or inferential. Hence, in our days, the too hasty induction of an earlier class of writers is not now accepted, and sounder views, happily, prevail, both as to the possible and the probable in Masonic history, both as to what is actually proveable, and what can only be fairly inferred. The old argument that condemned with sweeping censure all High Grade formations as the creation of ignorance, imposture, or folly, is not now acceded to by any leading Masonic student; and though still a great contrariety of opinion exists as to the comparative value of this or that developement, yet all agree that by historical evidence, and historical evidence alone, the great fabric of true Masonic history must stand or fall; and that without truth, objective truth, too, as its basis, no superstructure, be it what it may, can endure, for even ever so short a time, the levelling and scathing words of searching and destructive criticism.

---

* Walter W. Spencer, 23A, Great Queen Street..

† George Kenning, 16, Great Queen Street.

Various theories have been started, numerous "ideas" have suggested themselves to ardent minds, clever views have been propounded as to the origin and perpetuation of Masonic history; but still to-day the cautious Masonic student, though he considers all, accepts none as absolutely the one safe explanation of a most remarkable fact in the history of the work, so much so as to reject all others.

It has long been clear to many students, that it is not safe to trust to one "line of march," to uphold one,—only one,—source of Masonic life and annals. Two, three, four, concomitant and synchronous causes may, after all, be sought for and accepted, as completing the explanation and the secret of the true progress and marvellous preservation of Freemasonry in the world. All these various smaller streams have, as it were, coming from nearly an identical source originally, diverged considerably in their onward currents, and have at length converged, to render possible a safe and satisfactory explanation of true Freemasonry in its various forms and general or special outcome, its actual appearance, and its friendly synchronous accompaniments as it has contrived to live through dead and buried generations, to expand and at length spread over the whole surface of the globe. For instance, it would be impossible to explain Masonic symbolism without considering the Hermetic emblems; just as it would be useless to account for the Rose Croix, or the Knights Templar, or Oriental Societies without keeping before us the Masonic Gilds, the Roman Collegia, the Building Societies, and the Ancient Mysteries. There is a whole field of study not yet explored, to be found in Alexandrian and Mithraic gems, in Greek emblems, and in Latin inscriptions. The Hermetic MSS. and the printed works of occult literature teem with Masonic emblems, and we are still comparatively ignorant of the history of the Gilds. Therefore, any attempt to deduce our Masonic history as the outcome from any one of these single lines, must end, as all previous efforts so marked have ended, in unreliable data and in uncritical literature. It is said to recall to-day how much valuable time has been spent, and fair ingenuity hopelessly exercised on "cruxes" which are "cruxes" still; on facts which turn out to be fictions; on quotations which cannot be verified, on extracts which cannot be proved, on assertions in which nothing is asserted, but what is the subjective opinion of the writer, on conclusions in which nothing is concluded but a "begging of the question" by the author. And therefore it is that for some time past our English Masonic band of students has been insisting on evidence and facts; on a critical collation of MSS.; on a careful verification of authorities on all the indiciæ which distinguish history from tradition, and certainty from legend, and truth from fiction; on, in fact, a reasonable, a readable, a scientific, and a reliable

history of Freemasonry, its contemporary sodalities and its kindred associations.

Bro. Gould has properly led the way markedly in this direction in his recent scientific history of our great Order; happily commenced, and, let us doubt not, to be as satisfactorily concluded.

It would be unfair, however, to forget here the labours of Thory, and Kloss, and Krause, and Findel in this century, and the more later efforts of Fort, and McCalla, and Steinbrenner in America, and even our good old antagonist, Bro. Jacob Norton.

Neither should we pass over the later contributions of Hughan and Murray Lyon, of Dr. Sutherland and Masonic Student, of Bros. Whytehead and Rylands, last, but not least, towards a more satisfactory elucidation of the moot points of Masonic archæology.

There is no longer, happily, any rivalry, no idle question of superior antiquity,—as between contending grades. In kindness and goodwill Craft Masons and the A. and A. Rite wend their way to-day, all the world over, conceding to all the liberty of selection, the right of preference; each in their way, and in their general and specific teaching intent on giving glory to the G.A.O.T.U., and doing good to the human race. "Gloria in excelsis Deo, et in terra pax hominibus, bonæ voluntatis" is still their combined motto.

Thus these two very useful little "vade mecums" for Craft and Chivalric Masonry claim the attention and deserve the patronage of all who wish to know where lodges and chapters meet; where Councils and Priories are to be found; where Mark Masons congregate, as year follows upon year, and we all are standing, as it were, on the banks of that mighty river, which carries away with it the works and wishes, the hopes and fears, the very lives and beings of men, and we in turn yield to others one day to pass away and be forgotten like ourselves.

If any to-day are inclined to doubt the meaning or question the value of Freemasonry, let them study these two handbooks of our contemporary organization in all its branches and developements, and then let them realise the fact, whether they like it or not, that all the world over Craft and Chivalric Freemasonry is flourishing and progressing in wondrous measure, lifting its head high above every passing storm, every destructive tornado, bidding defiance to foolish calumniators and bitter foes, and seeking in honest simplicity and truth to commend and adorn its loving mission to mankind.

EARLY HAUNTS OF FREEMASONRY.

Fleet Street

(*Continued from page* 291).

IN our last article we had reached the Mitre Tavern, and had betaken ourselves thither for the very natural purpose of refreshment after our peregrination. The original Mitre, be it remarked, was of Shakespeare's time. In fact, among some MS. poems of Richard Jackson, a contemporary of the great poet, are some verses beginning, "From the rich Lavinian shore," which are inscribed as "Shakespeare's rime, which he made at ye Mitre in Fleet Street." During the last century its chief association was with Dr. Johnson. Here it was that his biographer Boswell made the acquaintance of the great lexicographer. Here they frequently dined together with Goldsmith and other of their distinguished contemporaries. Here was planned and laid out the celebrated "Tour to the Hebrides;" and here it was that Johnson urged on Boswell to publish his "Travels in Corsica." Here, likewise, the Royal Society Club dined, from 1743 to 1750; and here for many years the Society of Antiquaries held their meetings. Masonically, too, though in a roundabout way, it has its interest, as it was at the Mitre that the famous Thomas Topham rolled up a pewter dish with his fingers. This Topham, it should be remembered, attracted, by his wonderful physical powers, the notice of Bro. Dr. Desaguliers, by whom he is said to have been initiated into the Craft. Certain it is that the present Strong Man Lodge No. 45, has for its cognizance a figure of Topham pulling against a horse—a feat which it is on record he undertook for a wager and accomplished in Moorfields. In 1788 it ceased to be a tavern, and became first Macklin's Poet's Gallery, and then Saunders's Auction Rooms. It was taken down to enlarge Hoare's Bank. The present house has nothing more in common with the old Mitre than its name.

At No. 56, William Hone, publisher of the "Table Book" and "Every-day Book," commenced business about the year 1812. His trial for blasphemy is among the most memorable home events of the early part of this century.

Hare Court—originally Ram Alley—was noted for its cookshops and publichouses. As a precinct of Whitefriars, it enjoyed the privileges of a sanctuary for every class of rascal, traitors alone

excepted; but in 1697 it was deprived of this questionable privilege. At No. 67, corner of Whitefriars Street—formerly Water Lane—lived Thomas Tompion, the famous watchmaker of Queen Anne's reign, who, in 1700, is said to have begun a clock for St. Paul's that was to go for a hundred years without winding up. His apprentice, George Graham, invented, according to Mr. Noble, the horizontal escapement in 1724. Close by (No. 64), but much altered, is the Bolt-in-tun Inn, which is mentioned as a grant to the White Friars in 1443 as "Hospitium vocatum le Boltenton," the sign being a bolt or arrow partly in a tun. The alley is spoken of as having been a resort of coaches and horses, especially in term time.

Going further eastward we come to St. Bride's Church, which is of great antiquity. As far back as 1235, a turbulent foreigner, one Henry de Battle, after slaying Thomas de Hall on the Kings highway, sought sanctuary here, and was guarded by the aldermen and sheriffs, and examined by the Constable of the Tower. In 1480, William Vinor, a warden of the Fleet, added a body and side aisles. In 1642, Mr. Palmer being the vicar at the time, the living was sequestered. Of this worthy man it was said, that in order to save money for the poor, he lived in a bed-chamber in the church steeple. Pepys' brother was buried here in 1664, soon after which the church was destroyed by the Great Fire. It was rebuilt, however, in 1680, the cost of the outer structure being defrayed out of moneys raised by an imposition on coals; while, as regards the pews, galleries, and inner work, the cost was defrayed by the parishioners and benefactors. The tower and spire were regarded as masterpieces of Sir Christopher Wren, the latter being originally 234 feet high. In 1754, and again in 1803, it was struck by lightning, and is now only 226 feet high. Mr. Noble, in his narrative derived from the parish records, speaks at length of the musical feats accomplished on the bells of this church. In 1710 ten bells were cast for it by Abraham Rudhall, of Gloucester, and in 1718 two treble bells were added. On 9th January, 1724, was rung by the college youths the first complete peal on twelve bells in this country. Two years later was rung the first peal of Bob Maximus, Mr. Francis, afterwards Admiral, Geary, being one of the ringers; indeed, on this latter occasion, everyone of the ringers is said to have left the church in his own carriage. Among the great people that lie in and around St. Bride's, according to the aforesaid Mr. Noble's extracts from the registers, are Wynkyn de Worde, the second printer in London; Baker, the chronicler; Lovelace, the cavalier poet, who died of want in Gunpowder Alley, Shoe Lane; Ogilby, the translator of Homer; the Countess of Orrery; and Hardman, the noted tobacconist. Inside the church are monuments to Richardson,

the novelist; Nichols, the historian, of Leicestershire; and Alderman Waithman, to whose memory is erected the obelisk in Farringdon Street. Among the vicars may be mentioned Dr. John Thomas, who died in 1795, contemporary with whom was another clergyman of the same name, and it is a curious coincidence that these two Reverend John Thomases were both chaplains to the King, both good preachers, both squinted, and both died bishops.

It is hardly necessary to mention that No. 85, at the corner of St. Bride's Lane, is occupied by our comic contemporary, "Punch," and has been so occupied since its establishment in 1841. Yet without some reference to it, our sketch would certainly be incomplete. A little further on, at No. 93, we come upon traces of Charles Lamb, for it was at this house that, in 1823, he published his immortal "Essays of Elia." Other shops hereabout that deserve mention are No. 102, once a "saloop house," where the poor purchased a beverage made out of sassafras chips; No. 103 (now the "Sunday Times" office) and 104, which together formed the shop of Alderman Waithman, who was Sheriff in 1820, Lord Mayor in 1823, and was five times elected one of the Members of Parliament for the City. At No. 106, in Garrick's time, John Hardman opened a tobacconist's shop, and here it was that he sold his celebrated No. 37 snuff, which was composed of several ingredients, and owing to the patronage of the great actor just named, became all the fashion. Hardman died in 1772, and by will bequeathed the sum of over £22,000 to his native city of Chichester. At the south-west corner of Shoe Lane stood the Castle Tavern, of which mention is made as far back as 1432, and where the Clockmakers' Company held their meetings before the Great Fire. In 1708 it possessed the largest sign in London, and its proprietor, in the early years of last century, Alderman Sir John Task, a wine merchant, is said, at his death in 1735, to have left property worth a quarter of a million of money.

A little west of Shoe Lane was the famous Fleet Street conduit, which was begun in 1439, by a former Lord Mayor, Sir William Estfielde, and finished in 1471. At the coronation of Anne Boleyn it was newly painted, and over it was raised a tower with four turrets, in each of which stood one of the Cardinal Virtues, while, to the delight of the citizens, the taps ran with claret and red wine. According to Mr. Noble, this conduit was supplied with water from the conduit at Marylebone, and the holy wells of St. Clement's and St. Bridget's (or St. Bride's). The last well is said to have been drained dry for the supply at the coronation banquet of George IV. Near this noted conduit lived the famous printer Wynkyn de Worde, a native of Lorraine, who is said to have been one of Caxton's

assistants or workmen, and carried on a most prosperous business as printer, from 1502 to 1534, at the sign of the "Sun."

No. 134, the Globe Tavern, is rich in traditions of Oliver Goldsmith, with whom it was a very favourite resort. Among those of his friends who frequented this hostelry was Macklin, King, the comedian, Hugh Kelly, a barrister, originally a staymaker's apprentice, then a magazine hack, and sentimental comedian; Captain Thompson, an Irish doctor named Glover, Ned Purdon, one of his protégés, who dropped dead in Smithfield, and whose epitaph Goldsmith wrote on his way from his chambers in the Temple to this tavern. It runs thus:

> Here lies poor Ned Purdon, from misery freed,
> Who long was a bookseller's hack;
> He led such a miserable life in this world,
> I don't think he'll wish to come back.

Other frequenters of the Globe were Boswell's friend Akerman, keeper of Newgate, William Woodfall, the celebrated parliamentary reporter, Brasbridge, etc.

Anderton's Hotel, where so many of our lodges meet, occupies the site of a house which, according to Mr. Noble, was in 1405 given to the Goldsmiths' Company, when it rejoiced in the singular title of The Horn in the Hoop. At No. 162, Richard Carlisle, a Freethinker, had a lecturing, conversation, and discussion establishment, hanging effigies of bishops outside his shop, and was eventually quieted by being sentenced to a term of nine years' imprisonment. No. 161 was the shop of Thomas Hardy, bootmaker and agitator, who was implicated in the John Horne Tooke trials in 1794; while hereabouts, somewhere between Bolt and Johnson's Courts, lived, in the reign of George II., at the sign of the Astronomer's Musical Clock, Mr. Christopher Pinchbeck, an ingenious musical clockmaker, who invented the cheap, useful imitation of gold that bears his name. Mr. Pinchbeck often exhibited his musical automata in a booth at Bartholomew Fair, and in conjunction with Fawkes the conjuror, at Southwark Fair. According to Mr. Wood, he made an exquisite musical clock, worth some £500, for Louis XIV., and a fine organ, for the Great Mogul, valued at £300. His clocks played tunes and imitated the notes of birds. Peele's Coffee House, Nos. 177 and 178, at the corner of Fetter Lane, once boasted a portrait of Dr. Johnson, said to have been by Sir Joshua Reynolds, on the keystone of the mantle-piece. It is of great antiquity, and a few years ago was known for its useful files of newspapers, and as having been the central committee room of the Society for Repealing the Paper Duty. One of its old frequenters was a bencher of the Middle Temple, the late Sir W. Owen Barlow, who had never travelled in a stage coach

or railway carriage, and for years never read a book. He once requested the instant dismissal of a waiter for informing him, ungrammatically, that, "There are a leg of mutton, and there is chops."

We have now completed our walk up and down Fleet Street, and must devote a little space to its numerous tributaries. On the north side, and close by Temple Bar, in Shear or Shire Lane, once met the Kit-Kat Club, the great club of Queen Anne's reign, at the Cat and Fiddle, a pastry-cook's shop kept by Christopher Kat. The members of this club were originally Whig patriots, but later the meetings were held for mere enjoyment. There are differences of opinion as to the origin of the name; whether derived from the punning sign of the Cat and Kit, or from certain favourite pies christened by worthy Christopher Kat. Some affirm that it had its origin in the weekly dinners given by Tonson, Dryden's publisher, and the secretary of the club from its commencement. For him Sir Godfrey Kneller, the Court portrait painter of William III. and Anne's time, painted the portraits of forty-two of the members, all three-quarters size (hence known in art circles as kit-kat). Among the most distinguished personages that belonged to it were the great Duke of Marlborough, John, Duke of Montagu, first noble Grand Master of Freemasons, the Earl of Dorset, Lord Halifax, Addison, Steele, Dryden, Prior, Sir Robert Walpole, Congreve, Garth, Vanbrugh, the writer of several admirable comedies, and Sir G. Kneller. Latterly it held its meetings at Tonson's villa at Barn Elms, or at the Upper Flask tavern, Hampstead heath. It died out before 1727.

With Dr. Johnson are associated Johnson's Court, not, however, named after him, where he lived from 1765 to 1776; Bolt Court, whither he removed in the latter year and continued till his death in 1784 and Gough Square—the house is distinguished by a plate—where he lived from 1748 to 1758, during which he was engaged in the compilation of his stupendous dictionary. In 1761 Oliver Goldsmith lived in Wine Office Court, and here it was that he is said to have written his beautiful story "The Vicar of Wakefield." The famous Cheshire Cheese, at the corner, was one of the favourite resorts of these distinguished writers. But space compels us to hasten to the close of our perambulation. The alleys and courts on both sides of the street are so numerous and so rich in associations that we dare not linger in them as we should like. We shall close this article, therefore, with a reference to a very small poet, Paul Whitehead, who was born in 1709-10, in Castle Street, an off-shoot of Fetter Lane, and whose career is only interesting to Craftsmen from his having had something to do with one of those mock processions which, in 1745, led to the putting down of public

processions of Freemasons. There is, or was some few years back, still extant a print of the year 1741, "sold by Mrs. Dodd, at the sign of the Peacock, without Temple Bar," entitled "Mock Masonry; or, The Grand Procession." It shows the Grand Master in a coach drawn by eight wretched hacks, two cartloads of Grand Stewards, and other functionaries bestriding asses; underneath being written the following doggrel rhymes, the authorship of which is unknown to us:

I.

Pray vat be dis vine show we gaze on?
O, 'tis the Flower of all de Nation,
De Cavalcade of de Free Mason.

II.

And who be dose who stride Jack Ass-a
And blow de Cow-horns as dey pass-a?
Dat Secret I no guess, alas-a.

III.

Who be dose who next 'em come-a
With Butter-Tubs for Kettle Drum-a?
O, da's a Mystery too, sirs—mum-a.

IV.

Who's he with Cap and Sword so stern-a?
Modest Montgomery of Hibern-a
Who guard de Lodge and de Key who turn-a.

V.

Vat's he with Truncheon leads the Van-a?
By Gar one portly proper Man-a?
Dat's Jones, who marshals all de Train-a.

VI.

Who dose dat ride in Cars and Six-a,
With such brave Nicknacks round their Necks-a?
Dey be de Stewards de Feast who fix-a.

VII.

But who be dose who next approach-a?
Lord, vat vine Horses draw der Coach-a!
O! de Grand Masters I dare vouch-a.

VIII.

Now C-r-y, Wh-t-h-ad, me intend-a
For, Thanks dis sage Advice to lend-a!
Ne'er break your Jest to lose your Friend-a.

This Paul Whitehead—(the Wh-t-h-ad of the last stanza) who, by the way, is best remembered by Churchill's lines:

May I—can worse disgrace on manhood fall—?
Be born a Whitehead and baptised a Paul—

with Carey (C-r-y), surgeon to Frederick, Prince of Wales, who was initiated in 1737 at Kew, and to whom the 1738 edition of the Constitutions was dedicated, were the authors of this mock procession in ridicule of the annual procession of the Craft. The City authorities, however, very properly refused to let it pass through Temple Bar, but they waited there and saluted the Masons. For his part in this disgraceful burlesque Carey was dismissed from his post by the Prince of Wales. As for Whitehead, he appears to have been an infamous fellow, and the only other fact worth recording is that at his death he bequeathed his heart to Earl Despenser, who buried it in his mausoleum with absurd ceremonial. With this little anecdote, which is probably not very widely known among Freemasons, we take our leave of Fleet Street.

MASONIC PROCEEDINGS IN SPAIN.

SOME PARTICULARS CONCERNING THE FORMATION AND PROCEEDINGS OF THE MASONIC CONFEDERATION OF THE CONGRESS OF SEVILLE, AND OF THE GRAND SPANISH INDEPENDENT SYMBOLIC LODGE ESTABLISHED IN SEVILLE.

HISTORICAL NOTES.

1ST. Freemasonry of the three first degrees was introduced into Spain in the year 1728 by the Grand Lodge of England. In 1738 Pope Clement XII. issued his famous edict against the Masons, and the Inquisition undertook to persecute and execute them. The Jesuit, Joseph Torrubia, by feigning great sympathy for the institution, got himself initiated, having obtained previously from the Pope exoneration of the oath he had to take. Then he travelled over Spain to find out who were members, finally denouncing to the Inquisition the names of all the Masons of the ninety-seven Lodges then existing, who were condemned to death. In consequence of the great severity exercised, Freemasonry was scarcely ever spoken of for more than fifty years.

2nd. These intrepid brethren who braved the Inquisition, were

only Master Masons who understood nothing about the higher degrees.

3rd. In 1780, Count Aranda founded the independent Grand Lodge of Spain.

4th. In 1807, Count Tilly founded a Supreme Council of the Scottish Rite.

5th. In 1817, the Grand Lodge was dissolved, and its Lodges placed under the jurisdiction of the before-named Supreme Council, and took the name of Grand Orient National of Spain, which still exists, presided over by the Marquess of Seoane.

6th. In 1868, at the time of the Revolution, the Grand Orient National, presided over then by Bro. Calatrava, scarcely gave signs of life, and some of its members founded a new Supreme Council, called Grand Orient of Spain, Ruiz Zorilla being elected President in 1870, although the National still existed.

7th. In 1875, this new corporation became divided into the Grand Orient of Sagasta, Grand Orient of Perez, and the small body which remained faithful to Somera as successor of Ruiz Zorilla.

8th. In 1878, the Lusitan Grand Orient published a new Constitution; some of its articles were considered offensive to Spanish dignity, and fifteen Lodges separated from its jurisdiction, declaring themselves independent. They then invited all the Lodges and other Masonic bodies of Spain to a convention, with the object of obtaining a fusion into one sole body. This assembly was very thinly attended, and consequently unsuccessful. The Lodges, finding themselves in a peculiar situation, not knowing which of the Grand Orients to join (each of which proclaimed itself as the legitimate one, although neither had been recognized by other nations), and not desiring to mix in their dissentions, nor increase the importance of one to the prejudice of the others, but at the same time wishing to proceed in their Masonic work as regular Masons, decided to apply to the Supreme Council of Switzerland, as the Executive of the Confederation of Supreme Councils, asking to be informed which of the Orients existing in Spain was the legitimate one; being answered that there was none, but that at the next Convention at the end of the year one would probably be decided upon, the Lodges again applied to the Swiss Executive for authorization to constitute themselves as a regular and independent body under its patronage, ceasing to exist as soon as a regular and recognised Orient was established in Spain, which they would then join. Upon these conditions the Swiss Executive acceded to their wishes, and with this authorisation thirteen of the Lodges proceeded to constitute the Masonic Confederation of the Congress of Seville.

Lastly: The Convention announced by the Swiss Executive not having taken place, and there being no immediate prospect of its assembling, the Lodges, despairing of seeing their desires of an union of the different antagonistic bodies realised, and conceiving that Symbolism has nothing to do with the degrees of the Scottish Rite, that they ought not to be subjected to the dissentions of its members, and that wherever regular Freemasonry exists its government is absolutely free and independent, decided upon constituting a Grand Symbolic Lodge, independent of all the higher degrees and rites, and acknowledging none beyond the three first degrees. Thus with the full consent of the Confederation of the Congress of Seville, the Grand Spanish Independent Symbolic Lodge was founded on 7th February, 1881.

REGULARITY OF THE CONFEDERATION OF SEVILLE AND OF THE RECENTLY FOUNDED GRAND LODGE.

The Confederation of the Congress of Seville is legally and regularly constituted, as the Lodges which formed it obtained regular Dimits from the Lusitan Grand Orient, as may be seen in the official periodical, where a Spanish version is given of a decree of that Orient, published in its official Boletin, No. 8, second series, of November, 1879, declaring that the seven lodges of Seville, and seven others of different localities, separated from its jurisdiction in accordance with its constitution, having fulfilled all their duties and obtained their Dimits, *constituting a regular proceeding*, and placing them in a situation to pursue their Masonic life in accordance with the general rules and statutes, and that they are in a position to be again admitted or their members affiliated in the Lodges of said jurisdiction. Further, the "Lusitan Boletin," of October, 1880, inserts the Report, No. 34, of the Council of the Order, which confirms the previous statement, and names four more Lodges which separated in the same legal manner, adding that of all these Lodges *the Masonic proceeding is worthy of praise.*

The Confederation from the beginning have strictly observed the Masonic law, and always refused to admit Lodges which have not separated from their former obedience legally and obtained regular Dimits, as may be seen in the periodical, wherein a Lodge is informed that it cannot be admitted until it can present itself in legal condition. The other self-styled Grand Orients cannot say so much, and are not very particular in this respect; see periodical, where part of the members of two Lodges, Graco and Rezon, were induced by improper means to separate from the Confederation, without fulfilling their duties and obtaining Dimits, and to join one of the Grand Orients

(Sagasta), while the rest of the members sustained the said two Lodges in their obedience to the Confederation. Another instance is stated in No. 35, page 4. By an official document, dated 27th September, 1879, addressed to the Confederation by the Grand Commander of the Supreme Council of Switzerland, Executive of the Confederate Supreme Councils, in session of 20th September, it was determined to "maintain its patronage to the Congress of Seville and enter into fraternal relations, until the next Convent recognizes which shall be the legitimate authority in Spain for the degrees 4 to 33." In order to sustain these relations, Bro. Cira, 32°, is named Representative for the Swiss confederation, and Bro. Besancon, 33°, Representative for the Congress of Seville.

The Supreme Council of France likewise recognized the Confederation of Seville, and exchanged representatives (see "Chaine d'Union," No. 4, of 1881, page 165).

Finally, the "Orient," official organ of the Grand Lodge of Hungary, in its No. 7, of the year 1880, judges the Confederation as follows:

"The Confederation of Seville comprises sixteen Lodges and three Chapters, which formerly owed obedience to the Grand Lusitan Lodge, but from which they separated in perfect regularity according to a decree of that Orient, which we have before us. Consequently the legitimacy of the Confederation is indisputable."

The Masons who founded the Confederation did so as a means for bringing about the union of the different dissident bodies in Spain, never pretending to erect themselves into a body claiming supremacy, but only to exist, independent of the other irregular bodies, until a regular Orient should be recognised, which they would join, as is clearly proved by the many articles in the official periodical called forth by misrepresentation and unwarrantable attacks; attacks which they have carefully avoided imitating, believing that prudence and moderation were the best means of procuring sympathy.

The Grand Symbolic Lodge of Seville, founded on 7th February, 1881, by the Lodges comprising the Confederation of Seville, from which they separated legally, having fulfilled all their duties and obtained regular Dimits, lays claim to be considered a regular and legitimate body, the first and only one existing in Spain for working exclusively the three symbolical degrees of Apprentice, Fellowcraft, and Master Mason, without subordination to the Scottish or any other rite; similar to England, Scotland, Ireland, the United States, Switzerland and some other countries.

It originated in a proposition of one of the Lodges of the Confederation; that body received it approvingly, submitting it to

the other Lodges, which adopted it with enthusiasm, considering it the only means of bringing about the desired union of the Spanish Masons.

A treaty of alliance was formed between the two bodies; the Confederation conceding to the Grand Lodge its jurisdiction over the three first degrees, and the Grand Lodge requiring its members, who desired to make use of the higher degrees, to affiliate in the Confederation.

In No. 11 of "Le Monde Maçonique," of Paris, of April, 1881, will be found observations approving the formation of the Grand Lodge of Seville, and speaks favourably of our Constitution.

In No. 8 of the seventh year of the periodical "Alpina," may be seen in the official section an extract of the Protocol of the fifth session held by the Council of Administration, and in chapter 5, pages 8, 9, 10 and 11, is a Report, recommending the Grand Lodge Alpina to enter into correspondence with the Grand Lodge of Seville, and to reject the applications of the other Grand Lodges of Spain.

Report of the Commission of Foreign Relations to the Grand United Lodge of Colon and Island of Cuba, which Commission, after having studied attentively the situation of Freemasonry in Spain, observes that in 1780 Count Aranda established a Grand Lodge out of the Lodges then working, all of English origin. That in 1817, said Grand Lodge was dissolved, subjecting itself to the Supreme Council founded in 1807 by Count Tilly. That thus disappeared true and independent Freemasonry, leaving Spain unoccupied. It also considers that the jurisdiction of Spain was unoccupied in all that concerns the legitimate government of the Ancient Fraternity of Freemasons at the time of the constitution of the Independent Grand Symbolic Lodge of Spain in Seville. That the origin of the Lodges that have founded it is legitimate, having belonged to the Grand Lusitan Orient. That in the creation of this Grand Lodge, the forms and requisites which are prescribed by Masonic jurisprudence have been conformed to.

The Report proposes that the Grand United Lodge of Colon and Island of Cuba should recognize the Grand Lodge of Seville.

The said recognition is comprised in a letter of the Grand Master, dated Habana, 5th April, 1881, to the Grand Spanish Independent Lodge at Seville, admitting representatives.

The Constitution of the Grand Independent Lodge fixes the domicile at Seville, a natural consequence of its having been conceived and founded by Masons residing in that city; but as it is their only object to bring about an union of the Spanish Masons, without any ambition or wish to engross precedence in any way, there has been

a proposition laid before the Lodges to amend the Constitution so as to fix the domicile of the Grand Lodge in future legislations to that part of Spain where the residence of the duly elected Grand Master may be.

The Grand Spanish Independent Symbolic Lodge, the first and only one that exists now in Spain, as the only authority of the Symbolic Lodges which voluntarily have joined for its foundation, does not recognize, nor will recognize, the right to direct and govern it other than the Assembly of the Representatives of the Lodges and the Grand Master elected by universal suffrage, nor will work more than the three symbolic degrees, or have anything to do with the higher ones.

As such it claims the sympathy of, and aspires to recognition by, the other Grand Lodges of the universe.

LODGE LIBRARIES.

SURELY the time has come when our English Freemasons should make an effort to throw off that dead-weight of apathy and unconcern as regards all literary labours and literary results. Strange to say, there is no good public Masonic library in England, except the library at Golden Square, belonging to the Supreme Council, and for which the governing body of that now great Rite deserve the thanks of all Masonic students, all who value the intellectual and æsthetical progress of the Craft.

The Grand Lodge Library is an apology for a library at the best, though it has some valuable books in it; and as it is hardly known and never consulted, it is not likely, we fear, for some time to come, to attract students or advance Masonic literature.

A large number of our brethren who throng Freemasons' Hall hardly seem to be aware that a library exists; and though our distinguished Bro. the Grand Secretary has done all that he can do to encourage the giving of books, and prints, and tokens, and the like, as well for the library and the museum, we all of us find the difference in life between what requires business and what is official duty and care.

That the creation of lodge libraries would do good to Freemasonry

in various ways we think is beyond a matter of doubt, as they would tend to introduce a healthier feeling in some special respects, and open the door to a more cultured representation of our ritual, as well as a more living and active developement of Masonic studies.

Freemasonry suffers from a rigid use of ritual, and ritual only; from stereotyped formalities and unchanging usages. Beyond the mere current version of ignorantly perused legends, and the customary "hash up" of uncritical Masonic writers, some seem to think it unadvisable to proceed, and hardly "good form" to seek to advance. All original efforts of thought or enquiry are too often "tabooed," and the consequence undoubtedly is that with too many of our good brethren (and in all jurisdictions alike for the matter of that) we have a halting, because unscientific, rendering of archaic formulæ, a staunch adherence to usages whose meaning has been forgotten, and a sort of curiously formed history of Freemasonry, partly transcendental, and partly chaotic, which cannot face for one moment the sterner demands of a sifting criticism of the one safe test, historical accuracy. Many writers in the last twenty-five years, and some at the beginning of the present and end of the last century, sought after a more healthy treatment of our curious and numerous authorities, MS. and printed; and the last work of Bro. Gould shows us how carefully and critically, and on what a scientific basis, and with what lucid statement of facts, a Masonic history can and ought to be written.

At York lately a small band of brethren have sought to vitalise the current of ancient Freemasonry of that famous city; and we owe much to their zealous efforts in favour of Masonic archæology, and their numerous contributions, to elucidate moot points in our ancient history and common Masonic life.

And if there are some faint signs of a revival amongst us of a tendency to encourage Masonic literature, we trust that it may continue and increase. It certainly does make some of us, who value a Masonic library and know what its worth is and might be to English Freemasonry and to our lodges, long for better days in this respect. For the library would form so useful an adjunct to all Masonic work, and, if it were regarded with more favour and supported with more zeal amongst us, we need not be put to the blush by the commendable efforts and energy of our American brethren, for instance, in this respect.

Take the following account, for instance, of the Grand Lodge Library of Iowa, from the *Iowa City Republican*; it will, we think, have some interest and afford a few kindly hints and ideas to some of our readers. This is the library, as our readers will recollect,

nriched by the valuable collection of our lamented Bro. Bower, f Iowa:—

The offices are fitted up in the most artistic manner, and elegantly urnished. Even the safe is a model of decorative art, all the designs eing Masonic symbols; and framed and hanging over it is a beautiful anner consisting of the artistically arranged badges of all the Commanderies of Knights Templar at the recent conclave in Chicago. From the walls are suspended Masonic emblems and photographs of rominent Masons.

The inner office is a model of beauty, and contains Prof. Parvin's ery valuable library, cabinet of minerals, natural curiosities, engravings, etc. The three library rooms are spacious and fitted up vith cases reaching from the floor to ceiling. The celebrated Bower ibrary, which has recently been added to the Iowa Masonic Library, as been shelved and arranged in the most convenient manner for eference. The Iowa library, under the enthusiastic and zealous anagement of the official whose name is identified with Masonry ll over our own and other States, had grown beyond a mere nucleus o that of a collection, and was recognized among the important ibraries of the country, and has not only a national reputation, but vas known beyond the seas before this last most valuable acquisition. Its files contain letters from Masonic bodies of Egypt, Australia, England, Ireland, Scotland, Belgium, Hungary, Spain, Italy, and ther foreign lands.

It has been truthfully said that the valuable libraries of the future nust be specialised libraries, and this had already assumed such a haracter before the death of Mr. Bower placed his wonderfully aluable private collection upon the market. In this combined library nay be found the proceedings of nearly all the Grand Lodges, Grand hapters, and Grand Commanderies of the United States, as well as ll Masonic periodicals and publications in this country, Europe, ustralia, India, and all parts of the world, including those known as nti-Masonic, as well as those more particularly devoted to the ystic art. In addition to these are many rare and valuable works, few of which we enumerate.

First in Masonic importance is the *only* copy known to be in xistence of the first edition of the Masonic Constitution ever rinted, dated 1772; it is absolutely unique; the famous Douay Bible, ac-simile of the first edition of Shakespeare, and copy of the original ook of Mormons, which is now very rare. This Bower copy has an nteresting history as gleaned from the following manuscript ddendum: "I had great difficulty in procuring an original edition f the Book of Mormons for the celebrated Thomas Babbington

Macauley. Mr. Bulwer, the British Minister at Washington, had been commissioned by Macauley to procure the original edition of this remarkable book. Accordingly B. called npon me to procure it. I undertook to do this, but it cost me over three years to fulfil my promise, such is the scarcity of the first edition. It is said all subsequent editions are much altered.

" (Signed) WILLIAM GOWANS.

"New York, May 14, '58."

There is also to be found in this library a large choice volume of the history of the Knights of Malta, with fine engravings of the most celebrated Knights; a superbly illustrated volume of the holy vessels and furniture of the Temple; Medallic History of the United States, with one hundred and seventy etchings by the celebrated Jules Jacquemart. Of all souvenirs of art, medals are among the most beautiful and desirable, as they perpetuate in a durable form and within small compass, the features of eminent persons, names, dates, brief histories, etc. We must not neglect to mention a beautiful volume on Tree and Serpent-Worship, comprising illustrations of mythology and art in India from the sculptures of the Buddhist Topes at Sanchi Armarati, and the Egyptian obelisks.

But time and space forbid even the most casual mention of the hundredth part of the rare works one may find in this library, outside of its peculiarly Masonic monuments. We will admit, however, we tarried some time in front of the cabinet which contained a collection of beautiful Masonic badges, cards, invitations, programmes, steel engravings, banners of different Commanderies, etc., all of which were unique in design and elegant in texture.

Any one desiring to learn aught of the life and growth of Masonry, or accumulate a store of useful or curious knowledge, should visit these hoary archives of the East, which have been unlocked through the zeal and courtesy of Professor Parvin.—*Iowa City Republican.*

"The Freemason" Printing Works, 16, Gt. Queen St. (opposite Freemasons' Hall, London, W.C.